longe to write, wherefore I remytte that booke as myne auctour therof. The which booke were necessary to be knowē of euery degre, That they myght do and order them selfe accordyng to the same. And in somuch the Yomen in the said moralities and game of the chesse be set before to laboure, defende, and maynteine al the other hyer estate, the whiche Yomen represente the comen people, as husbandes and labourers, therfore I purpose to speake fyrste of the husbandry.

Finis.

¶ Here beginneth the Booke of husbandry, and first wherby husbandmen do lyue.

The most general lyuyng that husbandes can haue is by plowinge and sowing of their corne, and reryngе or bredyng of theyr cattell, and not the one without the other Then is the plough the most necessaryest instrumeut that an husbande can occupy, werfore it is conuenyent to bee knowen, how a plough should be made.

¶ Diuers maners of plowes.

There be plowes of dyuers makinges [illegible] uers countreys, and in lykewise there [illegible] plowes of yron of [illegible]uers facyons. And that is bycause there be [illegible] maner of groundes and soyle. Some whyte [illegible], some red cley, some grauel chilturne, sum [illegible], sum mean erth, sum medled with marle, & in [illegible] places heath grounde:

MVSEVM BRITANNICVM

and one plough will not serue in al places, wher
fore it is necessarye to haue dyuers maners of
plowes. In somersetshyre aboute Ciscestre, the
sharbeā that in many places is called the plough
head, is foure or fyue fote longe, and it is brode
and thyn. And that is because the lande is very
tough, and wold soke the plough into the earthe
if the sharbeame were not longe brode and thin.
In Kent they haue other maner of plowes, some
go with wheles as they do in many other places
and some will tourne the shelbrede at euery lan-
des ende, and plowe all one way. In buckyng-
ham shyre are plowes made of a nother maner &
also other maner of plough yrons, the which me
semeth generally good & likelye to serue in ma-
ny places, and specially if the plough beame and
sharbeame wer foure ynches lenger betwen the
sheth and the plough tayle, that the shelde brede
myght come more a slope, for those plowes giue
out to sodenly, and therfore they be the worse to
drawe, and for no cause elles. In Leycester shire
Lankeshyre, Yorke shyre: Lyncoine, Norfolke,
Cambrigeshyre, and many other countreies, the
plowes be of diuers makinges, the which were
to longe a processe to declare how, &c. But howe
so euer they be made, yf they be well tempered &
go well, they may be the better suffered.

¶ To knowe the names of all partes the ploughe.

MEn that be no husbandes maye fortune
to reade this booke, that knoweth not
which is the plough beame, & sharebeam
the plough sheth, the plough taile, & stilt
the resse, & shelbrede, & solbred, the rough staues

th

the plough fote, the plough heare or coke: the share, the culture & plough mal. Peraduẽture I giue thẽ these names here, as is vsed in my cuntry, & yet in other countries they haue other names, wherfore ye shal know the ploughe beame is the longe tree aboue, the which is a litle bend, the sharebeame is the tree vnderneth, wherupõ the share is set, the ploughe sheth is a thyn piece of dry woode made of oke, that is sette faste in a mortes in the ploughbeame, & also into the share beame, the which is the keie and the chiefe band of al the plough. The ploughe tayle is that the husband holdeth in his hand, and in the hynder ende of the ploughbeame is put in a longe slytte made in the same tayle & not set fast, but it maye ryse by and go downe, and is pynned behynde, & the same plough tayle is set fast in a mortis in the hynder ende of the sharebeame. The plough stilt is of the ryght syde of the plough, wherupõ the rest is set, the rest is a litle pece of wood pinned fast vpon the nether ende of the stylt, and to the sharbeame into the further ende, the sheibzed is a brode pece of wood fast pynned to the right syde of the sheth in the further ende, & to the vtter syde of the stylte in the hinder ende, the senbzede is a thinne borde, pynned or nayled most comenly to the lykte syde of the sheth in the further ende, and to the ploughe tayle in the hynder ende. And the sayd sheibzede wold come ouer the saide sheth and senbzede an ynch, & to come past the myddes of the share made with a sharpe edge to receyue and tourne the earth whẽ the culture hath cut it. There be two longe staues in euery ploughe in the hinder ende, set a slope betwene

the plough tayle and the ſtyte, to holde out and kepe the ploughe abrode in the hynder end, & the one is lenger then the other. The plough fote is a litle pece of wood with a croked end ſet before in a moztes in the ploughe beame, ſet faſt with wedges to dziue vp and downe, & it is as a ſtaye to order of what depnes the plough ſhal go. The plough eare is made of thre peces of yron, nayled faſt to the righte ſide of ỹ ploughbeame. And poore men haue a croked peece of wood pinned faſt to the ploughbeame. The ſhare is a pece of yron ſharpe before & brode behind, a fote longe, made with a ſocket to be ſet on the further ende of the ſhare beame, the culture is a bend pece of yron ſet in a moztes in the middes of the plough beame faſtned with wedges on euery ſyde, & the backe thereof is halfe an ynche thicke, and moze thē thre ynches brode, & made kene before to cut the erth cleane, and it muſt be wel ſteled, and that ſhall cauſe the ealyer draught, and the yrons to laſte much lenger. The plough wall is a pece of harde wode, with a pin put throughe ſet in the ploughbeame in an augers hole.

¶ The tempozing of plowes.

NOw the plowes be made of dyuers maners, it is neceſſary foz a huſband to knowe howe theſe plowes ſhoulde be tempozed to plowe and turne cleane, and to make no reſt balkes. A reſte balke is where the ploughe byteth at the poynte of the culture and ſhare, and cutteth not the ground cleane to the fozowe, that was plowed faſt before, but leaueth a lytle rygge ſtanding betwene, the which doth brede thyſtels and other wedes. All theſe maner of plowes ſhuld haue all

like

lyke one maner of tempering in the yrons. How beit a man may temper for one thing in.ii.or.iii places, as for depnes. The fore is one, the setting of the culture of a depenes is another, & the third is at the plough taile, where be.ii.wedges ẏ be called slote wedges, the one is in the slote about the beame, an other in the saide slote vnder the ploughbeame, & otherwhile he wyl set both aboue or both vndereth, but alway let him take good hede & kepe one general rule that the hinder end of the sharbeame, alway touch the erth, ẏ it may kil a worm, or els it goeth not truly. The temperyng to go brode and narow is in the settyng of the culture & with the dryuing of the side wedges forwedge & helewedge, which wolde be made of drye wod, & also the settinge on of hys share helpeth well, and is a cunninge poynte of husbãdry, & mendeth & payreth much plowing: but it is so narrow a point to know ẏ it is harde to make a man to vnderstand it by wrightinge, without he wer at the operacion therof to teache mẽ the practise, for it must leane much in to the forow, & the poynt maye not stande to muche by nor downe, nor to much into the lãd nor into the forow. Howbeit the settinge of the culture helpeth much. Mã plowes haue a band of yrõ triãgle wise set there as the ploughe eare should be ẏ hath.iii.nickes on ẏ furder side. And if he wyl haue his plough to go a narow forow, as a syde forow shuld be, then he setteth his fore teame in the nicke next to the plough beam, & if he wil go a mean brede, he setteth it in the midle nicke ẏ is best for sturrig, & if he wold go a brode forow he setteth it in ẏ vtmost nick, ẏ is best for folowing

The

the whiche is a good way to kepe the brede and sone tempered, but it serueth not the depnes: and some men haue in stede of the plough sote a pece of yron sette vpright in the further end of the ploughbeame, and they call it a cocke, made with two or three neches and that serueth for depenes The plowes that go with wheles haue a lit eight beame and maye be tempered in the yron as the other be for the brede, but their most specyal tẽper is at the boister, wheras the plough beame lyeth, and that serueth both for depenes and for brede. And they be good on euen grounde that lieth lyght, but me semeth they be farre more costly then the other plowes. And though these plowes be wel tẽpered for one maner of groũde, that tempor wil not serue in a nother maner of grounde, but it must rest in the discrecyon of the husbande to knowe when it goeth well.

The necessary thynges that longeth to a plough, carte, and wayne.

But or he begin to plowe he must haue hys plough and hys plough yron, hys oxen or horses, & the gere that longeth to thẽ. That is to say, bowes, yokes, lãdes, stitkinges, wrethyne temes. And or he shall lade hys corn, he must haue a wayn a copiocke, a payre of slethes, wayne rop, & a pickorke. This wayne is made of diuerse peces that wyll haue great reperaciõ, that is to say the wheles, & those be made of nathes, spokes, trestes, & dowles, & they must be wel fettered with wode or yrõ. And yf they be yron boũd they are much ỹ better: and thoughe they be the derer at the first, yet at lẽgth they be better cheape, for a paire of wheles yrõ bounde

bounde wyl were.vii.or.viii.payre of wheles, & they goe roūde & light after oxen or horses to draw. Howbeit on marres grounde & soft groūde ẏ other wheles are better, because they be broder on the soule, and wil not goe so depe. They must haue an exeltre clout with.viii wayne cloutes of yron.ii.limpinnes of yron in the exyl tre ende, ii axyll pyns of yron, orels of tough harde wood. The body of the wayn.of oke, the staues the nether rathes, the ouer rathes, cros somer, ẏ kaies & pytstaues. And yf he go with a horse plough then must he haue his horses or mares, or bothe his hombers or collers, holmes, whyted trayses. swinglett ters, and tog with. Also a cart made of asshe, because it is light and like stuffe to it as is to a wayne, and also a carte sadyl back bādes and bely bandes, and a carte ladder behynde whē he shall cary other corne or kiddes, or suche other. And in many contries their waynes haue carte ladders both behynde and before. Also a husbād must haue an axe, a hatchet, a heging bill, a pyn nawger, a rest nawger, a flayle, a spade and shouell. And howbeit that I geue thē these names as is most comenly vsed in my contre, I knowe they haue other names in other countryes, but hereby a man may perceyue many thinges lōge to husbādry to their great costes & charges for ẏ mayntenaunce and vpholdyng of thesame.
And many moe thynges are belonging to husbandes, then these, as ye shal wel perceiue or I haue made an end of thys treatise, & yf a young husbād should bye al these thinges it would be to costly for him: wherfore it is necessary for him to learne to make his yokes, oxe bowes, stoles, and

al maner of plough geare.

Whither is better a plough of hoꝛſes oꝛ a plough of oxen.

IT is to be knowē whither is better a plough of hoꝛſes oꝛ a plough of oxen, & therin me ſeemeth ought to be made a dyſtynctyon. Foꝛ in ſum place an oxe plowgh is better then a hoꝛſe plough, & in ſum places a hoꝛſe plough is better that is to ſay, in euery place where as the huſband hath ſeuerall paſtures to put his oxen in when they come fro their woꝛke, there is the oxe plough ẏ better. Foꝛ an oxe may not endure his woꝛke to labour all day, & then to put to the comens oꝛ befoꝛe the herdman, & then to be ſet in a foode al night without meate, & go to his labour in the moꝛning. But and he be put in a good paſture al night, he will labour much of all the day dayly. And oxen will plowe in tough clay & vpō hylly grounde, where as hoꝛſes will ſtande ſtyll. And whereas is no ſeueral paſture there ẏ hoꝛſe plow is better, foꝛ the hoꝛſes may be teddered oꝛ tyed vpon leys, balkes, oꝛ hades, where as oxen may not be kept, and it is not vſed to tedder thē but in few places. And hoꝛſes wil go faſter then oxen on euen ground oꝛ light ground, & quicker in cariages, but they be far moꝛe coſtlye to kepe in winter, foꝛ they muſt haue both hey and coꝛne to eate, & ſtraw foꝛ lytter: they muſt be well ſhod on all foure fete, & the geare that they ſhal dꝛawe with is moꝛe coſtlye then foꝛ the oxen, & ſhoꝛter whyle it wil laſt. And ẏ oxen wyll eats but ſtraw and a lytle hey, the which is not halfe the coſte ẏ hoꝛſes muſte haue, & they haue no ſhoes as hoꝛſes haue. And if anye ſoꝛance come, oꝛ the hoꝛſe

ware olde, bruised or blinde, thā he is lytle worth And yf any forance com to an oxe or he ware old bruised or blynde. for. ii. s. he may be fede then he is mans meate, & as good or better then euer he was. And the horse whē he dieth is but carryon. And therfore me semeth al thinges considered the plough of oxen is much more profytable then the plough of horses.

¶ The diligence & the attendaūce that a husbāde shuld giue to his workes, in maner of another prologue, & the special ground of al this treatis.

Thou husbande that entendest to get thy lyuynge by husbandrye, take hede to the sayinge of the wyse philosopher, the whiche saieth (Adhibe curam, tene mensuram, et eris diues:) that is to say, take hede of thy charge, kepe measure and thou shalt be riche. And now to speake of the fyrste artycle of these. iiii. s. Adhibe curā. He that wil take vpon hym to do any thyng and be slouthfull, rechles, and not diligent to execute nor to performe that thing that he taketh vpon hym, he shal neuer thriue by his occupaciō. And to the same intent saith our lord in his goseel by a parable (Nemo mittens manum suam ad aratrū & respiciens retro, aptus est ad regnum dei,) The spirituall construccion of this text, I remit it to the doctours of diuinitie, & to the great clerkes, but to reduce and bryng the same text to my purpose, I take it thus. Ther is no mā putting his hand to the plough lokīg backward, is worthi to haue the thing ỳ he ought to haue: for if he go to the plough & loke backward, he seeth not whether the plough go in rige or raine, make a balke or go ouerwhart, & if it so do, there will be litell corn. And

And so if a man attend not his husbandrye, but go to sporte and play, tauern or ale house, or sleping at home, and suche other ydle workes, he is not then worthye to haue any corne, and therfore (Fac quod venisti.) Do that thou came for, and thou shalt finde that thou sekest for.

How a man should plow al maner of tymes in the yere.

NOw these plowes be made & tempered, it is to be knowen, howe a man should plowe all tymes of the yere. In the beginning of the yere after the feast of the Epyphanye it is time for a husbande to go to the plough: and yf thou haue any leys to falow or to sow otes vpon, fyrst plow them that the grasse & the mosse may rotte, and plowe them a depe square forow. And in al maner of plowinges se ỳ thy eye, thy hand, and thy fote do agree, and be alway redye one to serue another, and to tourne vp much molde and to lay it flat that it rere not on edge. For if it rere on edge, the grasse and mosse wil not rot, and if thou sow it with winter corne, as whete or rye as much corne as toucheth the mosse wilbe drowned, the mosse doth kepe such wete in it self. And in some countreys yf a man plowe depe, he shall passe the good ground and haue but litle corne, but that countrey is not for men to kepe husbãdry vpõ but for to reare & brede cattell or sheepe for eis they must go beate their landes wyth mattocke as they do in many places of Cornewel, & in some places of Deuonshyre.

To ploughe for pees and beanes.

HOwe to plowe for pees and beanes, were necessary to know. Firste thou muste remember

ber which is most clay grounde, and that plowe fyrst, and let it lye a good space or thou sow it because the frost, the rayne, the wynde, and the sõne may cause it to breake smal, to make much mold and to rygge it. And to plow a square forow the brede and the depenes al one, and to lay it close to hys felowe. For the more forowes the more corne for a generall rule of all maner of cornes. And ỳ may be proued at the commynge by of all maner of corne to stand at the landes ende, and loke towarde the other ende. And then may ye se how the corne groweth.

¶ How to sow both pees and beanes.

Thou shalte sowe thy pees vpon the cleye grounde, and the beanes vpon the barlye ground, for they wold haue tãker grounde then pees. Howbeit sum husbandes holde oppynyon ỳ byg and styffe ground, as claye, wouide be sowen with bygge ware, as beanes: but my thynke the contrary, for and a dry somer come hys beanes will be shorte. And yf the grounde be good put the more beanes to the pees, and the better shal they yelde, whẽ they be thressed. And if it be very ranke grounde, as is much at euery towne syde, where cattel doth resorte, plow not the lãde tyll ye wil sow it, for and ye doo there wyll come vp kedlockes & other wedes. And thẽ sow it with beanes, for and ye sow pees the kedlockes wyll hurt them. And when ye se seasonable time sõwe both pees and beanes, so that they be sowen in the beginning of March. How shal ye know seasonable time go vpon the land that is plowed & if it syng or cry, or make any noise vnder thy fete then it is to wete to sowe, and yf it make no

noyse

noyse and wyll beare the horses, then sowe in the name of god, but howe to sow. But the pees into the hopper and cast abrode thong of ledder or garth webbe of an elne longe, fasten it to both endes of the hopper, and put it ouer thy heade lyke a leyshe. And stand in the myddes of the lād where the sacke lieth, the which is most conuenient for fillyng of thy hopper, and set thy left fote before and take an handfull of pees. And when thou takest vp thy ryght fote, then caste the pees fro the all abrode, and when thy lefte fote ryseth take an other hādful, & whē thy right fote riseth then caste them fro thee, and so at euery two paces thou shalt sow an handful of pees, and so se that thy fote and thy hande agree, and then ye shall sowe euen. And in your castyng ye must open as wel your fyngers as your hande, and the hyer and the farther that ye cast youre corne, the better shal it sprede except it be a great wynde. And yf the land be verye good and wyll breake small in the plowinge, it is better to sowe after the ploughe then to tary any lenger.

¶ Sede of discrecyon.

There is a sede that is called discrecion, and yf a husbaude haue of that sede and myngle it among hys other cornes, they wil grow much the better, for that sede wyll tell hym how many castes of corne euery land ought to haue. And a young husband, and may fortune some old husbande haue not sufficiente of that sede, and he that lacke it let him borow of his neighboures that haue. And his neighbours be vnkynd if they wil not lende this yonge husband part of thys

sede

rede, for thys sede of discrecion hath a wonders property, for the more that it is taken of or lent of, the more it is. And therfore me semeth it should be more spirituall then tẽporall, wherin is a great diuersitie. For a tẽporall thyng the more it is deuided the lesse it is (Verbi gratia) For ensaumple. I put case, a wife bring a loke of breade to the churche to make holy bread of, when it is cut in many smal peces & holy bread made therof, there may be so many men, women, and childrẽ in the church, that by that time that the preest hath delt to euery one of them a litle pece, there shal neuer a crome be lefte in the hamper. And a spirituall thyng is as Pater noster. or prayer that any mã cã say, let him teach it to. xx. to a C. or to a M. yet is the prayer neuer the lesse but much more. And so thys sede of discrecyõ is but wisdom & reason, and he that hath wysdom, reason and dyscresyon maye teache it, and informe other mẽ as he is bounde to doe: wherin he shal haue thãke of god and he dath but as god hath cõmaunded hym by his gospel (Quod gratis accepistis gratis date) that thyng that ye take frely geue it frely agayn, and yet shal ye haue neuer the lesse.

¶ Howe all maner of corne shoulde be sowen.

But yet me thynke it is necessary to declare how all maner of corne shuld he sowen, & how much vpon an acre most conueniye, and first of pees and beanes. An acre of grounde by the statute, that is to saye. xvi. fote & a half to the perche or pol, foure perches to an acre in bredth, & xl. perches to an acre in lẽgth maye be metely wel sowen with two Lõdõ bushels of pees, ỹ which is but two strikes in other places.

And

and yf there be the fourth part beanes, then wil it haue halfe a London bushel more, and yf it be halfe beanes it wyll haue thre London bushels, and more, yf it be of beanes it wyll haue. iiii. Lõdon bushels fully, & that is halfe a quarter. Because the beanes be great and grow vp streyght and do not spredc and go abrode as pees do. An acre of good beanes is worth an acre and a half of good pees, because there wil be moe bushels. And the best property that lõgeth to a good husband, is to sow all maner of corne thyck ynough and specially beanes or barley, for cõmenly they be sowen vpon ranke grounde, and good grõude wil haue the burthen of corne and of wood. And as much plowing and harrowyng hath an acre of ground and sowe thereupon but one bushell, as and he sowed. iiii. bushels. And vndouted one bushel may not giue so much corne again as the iiii. bushels, though the three bushels that he saued more be alowed & set aparte. And one bushell & an halfe of whyte pees or grene pees, wyl sowe as much grõud as. ii. bushels of grey pees, and that is bycause they be so smal the husbande nede not to take so great an hãdful. In some cõtreys they begyn to sowe pees sone after Chrystmas, and in some places they sow both pees and beanes vnderforow, and those of reason must be sowen be time. But for the moste generalytye to begyn sone after Candelmas is good season, so that they be sowen or the begynning of marche or sone vpon. And specially let them be sowen in the olde of the mone. For the opynion of old husbandes is, that they shuld the better cod and the soner be rype. But I speke not of hasty pees for they

they be sowen before chrystmas. &c.

¶ To sowe barley.

Every good husband hath his barley falow well donged and lying rygged al the depe & cold of wynter, the which riggyng make the lande to be dry, & the dongynge maketh it to be mellow & ranke. And yf a dry season come before Candelmas, or sone after, it wolde be caste downe, and water forowed betwene the landes that the wete reste not in the raine, and in the begynnyng of Marche rygge it vp agayne, and to sowe in euery acre fyue London bushels, or. iiii. at the least, & some yeres it maye so fortune that ther cometh no seasonable wether before march to plow his barley erth. And as sone as he hath sowen his pees and beanes, then let him cast his barley earth and shortly after to rigge it againe, so that it be sowen before Apryl. And if the yere time be past, then sow it vpō the casting. It is to be knowen that there be thre maner of barleys, that is to say spyrot barley, longe eare, and beare barley that sum mē call byg. Spyrot barley hath a flat eare most comenly. iii. quarters of an ynch brode & iii. ynches longe, & the corners be verye great & whyte, & it is the best barley. Longe eare hath a flat eare halfe an ynch brode & iiii. ynches or moze of length. But the corne is not so greate nor so white, & soner it will turne and growe to the otes. Bere barley or byg, wolde be sowen vpon lyght and drye grounde, and hath an eare. iiii ynches of lengthe or moze set foure square lyke pese wheate, small cornes and lytle floure. And that is the worst barley, and iiii. Londō bushels are sufficient for an acre, and in some countreis

they do not sowe theyr barley tyl May, and that is most comenly vpon grauel or sandy ground But that barley generally is neuer so good as that is sowen in March. For yf it be very dry wether after it be sowē, that corne that lyeth aboue lyeth dry and hath no moisture, and that that lieth vnderneth cometh vp, & when rayne cometh then spredeth that, that lieth aboue, and oftimes it is grene when the other is rype, and when it is thresshen there is muche lyght corne. &c.

To sowe otes.

And in Marche is time to sowe otes, & specially vpon light grounde and dry e how be it they wil grow on wetter ground then any corne els for wete grounde is good for no maner of corne, and thre London bushels wil sowe an acre. And it is to be knowen that ther be thre maner of otes, that is to say, red otes, blacke otes & roughe otes. Red otes, are the beste otes, when they be thresshed they be yelow in the bushel, and very good to make otemeale of. Blacke otes are as great as they be, but they haue not so much floure in them, for they haue a thycker huske & also they be not so good to make otemeale. The rough otes be the worste otes, and it quiteth not the cost to sow them. They be very light & haue longe tailes, wherby they will hange each one to other. All these maner of otes weareth ground very sore & maketh it to be quicke. A yong husbād ought to take hede how thicke he soweth a maner of corne two or thre yeres, & to se how it cometh vp, & whether it be thicke ynough or no and if it be to thinne, sow thicker the nexte yere and if it be wel, holde his handes three other yeres and

res, and yf it be to thynne, let him remembre him selfe whether it be for the vnseasonablenes of the wether or feare of thinne sowing, and so his wisdome and discression must decerne it.

¶ To harrow al maner of cornes.

NOwe these landes be plowed and the cornes sowen, it is conuenient that they be wel harrowed, or els crowes, doues, and other byrdes will eate and beare away the cornes. It is vsed in manye countreys husbandes to haue an oxe harrowe, the which is made of sixe smal peces of tymber called harrow bulles made ether of asshe or oke they be two yardes longe, and as muche as the small of a mans legge, and haue shottes of wood put thorowe them lyke lathes and in euery bulle are syxe sharpe peces of yron called harrow tyndes, set somwhat a slope forwarde, & the formast slope muste be bigger then the other because the fote teame shalbe fastned to thesame with a shakyll or a with to drawe by. This harrow is good to breake the greate clottes, and to make much mold, & then the horse harrowes to come after to make the clotes smaller, to lay the ground euen. It is a great labour and payne to the oxen to go to harrow for they were better to go to the ploughe two daies thē to harrowe one day. It is an olde saying the oxe is neuer wo til he to the harrowe go And it is bicause it goeth by twytches, and not alway after one draught. The horse harrowe is made of fiue bulles, and paste not an eine of length, and not so much as the other but they be like sloted and tinded. And whē the corne is wel couered thē it is harrowed ynough. Ther be horse harrowes ỹ haue tindes

ek wood, and those be vsed much about Ripon and such other places wher be many boyder stones, for these stones wold were the yron to sone. And those tyndes be most comenly of the grouñ ende of a yonge ashe, & they bee moze then a fote longe in the beginning & stand as muche aboue the harow as beneth. And as they weare oz brek they dziue them down lower, and they would be made long befoze ere they be occupied that they be dzie, foz then they shal endure & last much bet ter, and sticke the faster. The hozses that shall dzawe these harrowes must be wel kept, & shod, oz els they will be soone tyzed, & loze beate that they may not dzaw. They must haue hombers oz collers, holmes wzithed about their neckes, tres ses to dzawe by, and a swingle tree to holde the tresses abzode, and a togewith betwene the swin gle tre: & the harow. And if the barley grouñ wil not breake with harrowes but be clotty, it wolde be beaten with malles, & not streight downe, foz then they beate the cozne into the earthe. And yf they beate the clotte on the side it will the better breake And the clotte will lyghte that the cozne may lightly come by. And they vse to role their barley grounde after a shoure of raine, to make the grounde euen to mow. &c.

¶ To falowe.

NOw these husbandes haue sowē theyr peas, beanes: barley, & otes and harowed them, it is best time to folowe in their latter ende of Marche and Apzyl, foz wheate, rye, and barley. And let the husband do the best he can to plowe abzode fozowe & a depe, so that he turne it cleane and laye it flat that it rere not on edge, the which shall

shal destroye all the thistels and wedes. For the deper & the broder that it goeth the more newe molde and the greater clottes shall ye haue, and the greater clottes, the better wheat, for the clottes kepe the wheate warme al the winter, and at Marche they wil melte and breake, and fall in many smal peces, the which is a newe donging and refreshing of the corne. And also there shall but litle weedes grow vpō the falowes that are falowed, for ỹ plough goeth vnderneth the rotes of al maner of wedes & turned ỹ rote vpwards ỹ it may not grow. And if the land be fallowed in winter time it is farre the worse for thre principal causes. One is al the raine that cōmeth shal waste the lande & driue away the donge and the good molde that the land shal be muche worse. Another cause the raine shal beat the lād so flat, packe it so hard together that and a drye May come, it wil be to harde to sterre in the moneth of June. And the third cause is the wedes shall take such rote er stering time come, that they wil not be cleane turned vnderneth, the which shalbe greate hurt to the corne when it shal be sowen, & specially ī the time of wedinge of the same, & for any other thing make a depe holow forow in the rige of the land, and loke wel thou rest balke it not, for & thou do, there wilbe many thistles, and then thou shalt not make a cleane rige at the first turring, & therfore it must nedes be depe plowed or els that shal not turne the wedes cleane.

1. 2. 3.

¶ To cary out donge or mucke and to spreade it.

AND in the latter ende of Aprill and the begynnyng of May, is time to carye out hys donge or mucke and to laye it vpon his bar-

ley ground. And where he hath barly this yere, sow it with wheate or rie the next time it is falowed: and so shall he mow al his lādes ouer at euery second falow. But that husband that can fynde the meanes to cary out his dong, & do lay it vpō his lād after it be ones stirred, it is much better thē to lay it vpon his falowe for diuers causes. One is if it be layed vpon his fallow al that falleth in the hollowe rygge shal doo lytle good, for whē it is rigged againe, it lieth so depe in the earth it wil not be plowed vp agayne, except that when he harh spredde it. That he wyl with a shouil or a spade cast out al that is fallen in the rigge. And if it be laied vpon the sturynge, at euery plowing it shall medle the donge and the earth together, the which shall cause the corne much better to grow and encrease, and in sum places they lode not their donge til harues be done, & that is vsed in the farther side of Darbishyre called Scaresdale, Halonshyre, & so northwarde towarde. Yorke & Ryppon, & that I call better then vpon the fallowe and speciallye for barely, but vpon the first sturringe is beste for wheate and rie, and that hys dong be layed vpō small heapes nigh together and to sprede it euenlye & to leaue no dong ther as the mucke heape stode, for the moistnes of the dong shal cause the groūde to be ranke ynough. And if it be medled with earth as sholinges & such other, it wil last the lenger & better for barley thē for wheate or rye, because of wedes. Horse donge is the worst dong that is. The dong of al maner catel ẏ chew their cud is very good, & the dōg of doues is best but it must be laied vpō the groūde very thyne

¶ To set oute the shepe folde.

Also it is tyme to set oute the sheape folde in May and to set it vppon the rye ground yf thou haue any, and to flytte it euerye mornynge or nyght, and in the morning when he commeth to hys fold, let not his shepe out anone but reise them vp and let them stād styl a good seasō, that they may donge and pysse. And go amonge them to se whether any of thē haue any mathes or be scabbed, ad se them thre or foure tymes vpō the one syde and as oft on the other syde. And when the kelles be gone be syde the groūd, then let thē oute of the folde, and dryue them to the soundest place of the feld. But he that hath a falow field seuerall to hym selfe, let hym occupy no folde for foldyng of shepe maketh them scabbed, & breedeth mathes: and when a storme of yll wether cometh in the nyght they can not flye nor go away, and that appeyreth them sore of theyr flesh. But let that man that hath such a seuerall falowe fyelde let hym dryue xx.xxx.or.xl. stakes accordīg to ȳ nomber of his shepe vpon hys falowe where he wold set hys fold, and specyally in the fartheaste parte of the feld, from thence as they cam in, for the goyng vpon doth much good. And let ȳ shepherd bryng hys shepe to the stakes and the shepe wyl rub them on the stakes. And let the shepard go about them tyl they be set, & thus serue thē. ii. or thre nyghtes, and they wyl folow those stakes as he flytteth them and syt by them. And if any yll wether come they wyl ryse vp: & go to the hedge, and thys maner of foldynge shal brede no mathes nor scabbe nor appayre thē of their flesh & shalbe great sauegard to the shepe for rottyng

& in the mozning put thē out of their pasture & thou shalt not nede to by any hurdels noz shepe hekes, but how ye shall salue them oz dzesse thē ye shall vnderstande in ỹ chapter of shepe after.

¶ To cary wood and other necessaries.

AND in Maye when thou hast folowed the grounde and set out thy shepe folde and caryed oute thy donge oz mucke, if thou haue any wood coole oz timber to carye, oz such other busines, that must nedes be doen with the carte oz wayne, then is tyme to doe it. Foz then the waye is lyke to be fayze and dzy, & the dayes long, and that tyme the husbande hath lest to doe in husbandzye. Peraduenture I set one thyng to be done at one tyme of the yere, and if the husband shoulde doe it, it should be a greater losse to him in another thyng. Wherfoze it is most conuenient to doe that thyng first that is most profitable to hym, and as sone as he can, to doose the other labour. &c.

¶ To knowe diuers maner of wedes.

IN the latter end of May, and the beginning of Inne, is tyme to wede thy cozne. There be diuers maner of wedes, as thistles, kedlockes dockes, cocledzake, darnolde, guldes, hadods dog fenel, mathes, terte, & diuers other smal wedes. But those be they that greue most. The thistels is an yll wede rough and sharpe to hādle & freateth awaye the cozues nigh it. & causeth the sheares not to shere cleane. Kedlockes hath a leafe lyke rapes, & beareth a yelow flouer & is an ill wede groweth in al maner of cozne & hath smal coddes, and groweth like mustardesede. Dockes haue a bzode leafe and diuers high spires & very small sede in ỹ top. Cockole hath a long smal

leafe

leafe & will beare.v.or.vi.floures purple colour as brode as a grote,& the sede is round & black and may well be suffred in bread corne but not in sede,for therin is much flour.Drake is lyke vnto rye til it begin to sede,& it hath many sedes lyke fenell sedes and hangeth downward, and it may wel be suffered in breade, for there is much flour in the sede,& it is an opinion ẏ, it cometh of rye.&c.Dernolde groweth vp streight like an his grasse,and hath long sedes on eather side ẏ strete,& there is much floure in the sede,& groweth much among barley,& it is sayd that it cometh of smal barley.Goldes hath a short iagged leafe and groweth halfe a yarde hygh & hath a yelow floure as brod as a grote, & is an il wede groweth comēly in barley & pees.Haudod hath a blewe foure & a fewe litle leaues & hath fyue or sixe braunches floured in the top & groweth comenly in rye vpon leane grounde,& doth litle hurt.Dogfenell and mathes is both one,& in the commyng vp is lyke fenell, and beareth many whyte floures with a yelow sede,& it is ẏ worst wede that is excepte terre,and it cometh moste comenly whē great wete cometh shortly after ẏ corne be sowē.Terre is ẏ worst wede,and it neuer doth apere til the month of June and specially when there is a greate wete in the mone or a litle before and groweth most in rye,and it groweth lyke fitches but it is muche smaller, and it wyll grow as high as the corne and with the weyghte therof it pulleth that corne flat to the earth and fretteth the eares awaye.Wherefore I haue seen husbandes mowe downe the corne & it together.And also with sharpe hokes to repe it as they do pees & make it dry,& thē it

wyl

will be good fodder. There be other weedes not spoken of, as dee netels, dodder and suche other do muche harme.

Howe to wede corne.

NOwe it wold be knowen how these cornes shuld be weded: ẏ chief instrumēt to wede wͭ is a paire of tōges made of wod & in the farther end it is nicked to hold the wede faster, & after a shoure of raine it is beste weding for then they may be pulled vp by the rotes, and then it cometh neuer againe, and if it be dry wether thē must ye haue a weding hoke with a socket set vpon a litle staffe a yarde longe. And this hoke wold be wel steled & grounde sharpe both behind & before. And in his other hand he hath a forked sticke a yarde lōge and with his forked sticke he putteth the wede frō him and he putteth the hoke beyond the rote of the wede & pulleth it to him & cutteth the wede fast by the erth and with his hoke he taketh vp the wede, & casteth it in the raine & if the raine be full of corne it is better to stand stil when it is cut & widdred but let him beware that he tred not to much vpō the corne & specially after he be shot, & when he cutteth the wede that he cut not the corne, and therfore the hoke wold not pas an ynche wide. And when the wede is so shorte that he can not with his forked stycke put it from him and with the hoke pul it to him, thē must he set his hoke vpon the wede fast by the earth, and put it from him, and so shal he cut it cleane. And with these ii. instrumētes he shal neuer stoupe to his worke dogfenel, goldes, mathes, & kedlokes are yll to wede after this maner, they grow vpō so many

braun

raunches hatde by the earth and therfore they
le most to pul them vp with their handes, but
ke wel that they pull not vp the corne withall,
s for terre there wyll no wedynge serue.

The first sturryng.

Also in June is tyme to rigge vp the falow,
the which is called the first sturryng and to
low it as depe as he can for to turne the rotes
the wedes vpward that the sunne and the dry
ether may kil them.

nd a husbande cannot conueniently plow hys
nde and lode out his donge both opon a daye
ith one draught of beastes, but a husbād may
el lode out his donge before none, and to lode
aye or corne, at after none, or he may plowe be
re none, and lode hay or corne after none with
esame draught, and no hurt to the cattell, by=
use in loding of hey or corne the catel is alway
tyng or bytynge, and so they cannot do in lo=
yng of donge and plowyng.

To mowe grasse.

Also in the later ende of June is tyme to be
gyn to mow if thy medow be wel growen but
owe so euer they be growen in July they must
edes mowe for diuerse causes. One is it not cō
enient to haue hey and corne both in occupaci=
n at one tyme. Another is the yonger and the
rener that the grasse is, the softer and the swe=
er it wil be when it is hey, but it will haue the
nore widdring, & the elder the grasse is, ỹ harder
nd dryer it is, and the worse for al maner of ca
el, for the seedes be fallen the which is in maner
f prouander, and it is the harder to eate and to
hewe. And another cause yf dry wether come it

wyll

wyll dry and burne vpon the grounde & waste
away. Take hede thy mower mow cleane & hol
downe the hinder hand of his, sith ỹ he doo no
endent the grasse, and to mow his swayth clear
thorowe to that, that was laste mowen befor
that he leaue not a man betwene, and specially
in the comen medow but in the seuerall medow
it maketh the lesse charge, and that the mold
warps hylles be spred and the stickes clear
picked out of thy medowe in Apryll or the be
gynning of May.

Howe forkes and rakes should be made

A Good husbande hath his forkes and rake
made ready in the wynter before, and the
would be gotte betwene Mihelmas and Mar
tylmasse, and beyked, and set euen to lye vpright
in thy hande, and then they wil be heard, stiffe,
drye. And when the husbande sitteth by the fir
and hath nothyng to doe, then may he make th
ready, and toth the rake wyth drye withy woo
and bore the holes with his wimble both abou
and vnder, and dryue the teth vpward fast an
hard, and then wedge them aboue with dry wo
of oke, for that is harde, and wil dry and neue
come out. And if he get them in sap tyme, al th
bakyng and drying ỹ can be had shall not mak
them hard & stiffe, but wyll alway be pyping fo
they be most comenly made of hasell and withy
& those be the first trees ỹ biome & specially ha
sell, for it beginneth to biome as sone as the lea
is fallē, & if the rake be made of grene wod th
head wil not abide vpon the steale, & the teth wi
fal out whē he hath most nede of thē, and let hi
worke and lose much hey. And se ỹ thy rake an
forke lye vpright in thy hande, for ỹ one end o
th

rake or the side of thy forke hãgs downward they be not handsom nor easy to worke with

¶ To tedde and make hey.

VWhẽ thy medowes be mowed, they wold be wel tedded & laied vpõ the euẽ groũd & if the grasse be very thicke it wolde be kin with hãdes or with a shorte picforke, for d tedding is chief point to make good hey, for n it shal be widdred al like or els not: & whẽ s wel widdered on the ouerside and dry, thẽ n it cleane before none as sone as the dew is e. And if thou dare trust the wether thẽ let it o al night, & on the next daye turne it againe re none, & towarde night make it windrowes then in smal hey cockes, and so to stand one t at the leste and swete, & on the nexte fayre cast it a brode again & turne it ones or twise en make it in greater hey cockes: & to stande ne night or more, that it may vngiue & swete & it sweate not in the hey cockes it will swete he mow, & then it wil be dusty & not holsome horse, beastes, nor shep. And when it standeth he cockes it is better to lode & the more heye be loded at a lode and the faster it wyl lye. ch hey cometh of a grase called crofote, and weth flat after the earth, & beareth a yelowe ver halfe a yarde high and more: & hath many ttes toward the rote, & it is the best hey for es & beastes, & the swetest if it be wel got, it wil haue much more widdring then other for els he wil be pysse him selfe & waxe hote ter dusty: And for to know whẽ it is widdred ughe make a litle rope of the same that ye ke shuld be most greuest, & twine it as harde

together

ther betwen your handes as ye can, and so bei
harde twined let one take a knife and cut it fa
by your bande, and the knottes will be muyst
it be not drye ynoughe. Shorte haye and ley h
is good for shepe, & al maner of catel yf it be
gette.. And mā may speake of makinge of hey
and getting of corne, but God dysposeth and
dereth al thinges.

¶ How rye should be shorne.

AND in the later ende of July or the beg
ninge of August is time to sheare rye
which wolde be shorne clene & fast bou
And in sum places they mow it, the wh
is not so good to the husbandes profit, but it
the soner done. For whē it is mowen it wil not
so fast boūdē, & he can not gather it so cleane
there wil be much lost, and taketh more rome
the barne then shorne corne doth. And also it
not kepe nor saue it selfe frō raine or ill weth
when it standeth in the couer as the shorne co
wil do. ¶ Howe to sheare wheate.

WHeate wold be shorne cleane & boūden ha
in like maner, but for a generall rule t
good hede that the sherers of al maner of whe
corne cast not vp theyr hādes hastely for then
the lose corne and the strawes that he hold
not in his hande flyeth ouer his heade and
lost, and also it wil pull of the eares, and speci
ly of the cornes that be very ripe. In sum pla
they wil shere their cornes high, to thentent
mow their stubble, eyther to thacke or to bre
they so doo they haue greate cause to take go
hede of the sherers: for if ỹ eres of the corn cr
do wne to the erth, if ỹ sherer take not good h

ut vp the eare or he cut the stray as many ea-
as be vnder his hoke or cicle fall to the earth
be loste, and when they mowe the stouble it
great hinderaunce to the profit of the groūde
d in Somersetshyre about zelchestre & Mar-
,they do sheare theyr wheate verye lowe, and
the wheate strawe that they purpose to make
cke of, they do not threshe it, but cutte of the
es and bynd it in sheaues and cal it rede, and
rwyth they thacke their houses. And if it be a
e house they thacke it vnder theyr foote, the
yche is the beste and the surest thackyng that
be of strawe, for crowes and doues shal ne-
hurte it.

¶ To mowe and sheare barley and otes.

Arly and otes be most comēly mowen and
a man or womā folowing the mower wyth
a hande rake halfe a yeard longe wyth. vii.
or. viii. teth in his left hande & a sickle ī the
ryght hād, & with the rake he gathereth as
ch as wyl make a shefe. And thē he taketh the
ley or otes by ye tops & pulleth out as much
wil make a bād & casteth the bād frō him on
land, and with his rake and his sickle taketh
the barley or otes, and laieth them vpon the
d, and so the barley lyeth vnbounden thre or
re days yf it be fayre wether, & then to bynde
And when the barley is led away, the lād must
raked, or els theyr wyll be much corn lost, & if
barley or otes lye they muste nedes be shorn.

To reape or mowe pees and beanes.

Ees and beanes be moste commenly last re
ped or mowen of dyuers maners, som wyth
kels some with hokes, & som with staf hokes

And

And in some places they lay them on repes, a
when they be dry they lay them together on he
pes like hey cockes & neuer binde them. But t
best way is when the repes be dry to bynde thi
to set them on the ryge of the landes thre sheu
togither, mowers geld not your benes, that is
lay to cut the beanes so hie that ẏ nethemost c
grow stil on the stalke, & whē they be bounde th
are the more redier to lode and vnlode, to mak
reke & to take fro ẏ mow to thresh, & so be not t
repes. How al maner of cornes shuld be tith

NOw all these cornes before specifyed,
shorne, mowed, reaped, bounden vp, la
vpon the rygge on the land. Thē let
husband take hede of gods cōmaundement, &
him go to the ende of his land & begin & tel
sheues & let him caste out the .x. sheke ī the na
of god & so to peruse from lande to lande, tyl
haue truly tithed al his corn. And beware & ta
hede of the saying of our Lorde by his proph
Malachias the which saith (Quia mihi nō de
stis decimas & primicias idcirco in fame &
nuria maledicti estis) That is to say, bycaus
haue not giuē to me your tithes & your first f
tes, therfore ye be cursed & punished w̄ hong
penury. And according to that S. Austen say
Da decimas alioquin incides in decimā par
āgelorū qui de celo corruerūt in infernū. That
to say: giue thy tithes truly or els thou shalt
amonge the tenth part of angels that fel frō
dē into hel, ẏ which is an hard word to euery
that ought to giue tythes, & doth not giue the
truly. But S. Austen saith a cōfortable word
gain to thē that giue their tithes truly, that is

ye : Decime sunt tributa egentium animarū.
Tithes are tributes or rewardes to nedy soules,
nd further he saieth, Si decimam dederis non
ium habundantiā fructuum recipies, sed etiam
nitatem corporis et anime consequeris. The
hiche is to saye, if thou haue gyuen the tythes
uely, thou shalt not onelye receiue the profyt
e habundaūce of goods, but also helth of body
d soule shall folowe. Wouldē God that euery
an knew the harde worde of oure Lorde by his
ophet Malachias, and also the cōfortable wor-
s of the holy saynt Austen. For then woldē I
ust verely, the tythes should be truely gyuen.

¶ Howe all maner of corne should be couered.

Owe these cornes be shorne and bounde and
the tithes cast out, it is tyme to couer them,
cke them or halfe throue theym, but couering
he best waye of al maner of white corne. And
t is to set foure sheues of one side, and foure
ues on the other side & two sheues aboue of ꝯ
etell, bounden harde nigh to the nether end, the
ich must be set vpward, & the top downewarde
ed abrode to couer al ꝯ other sheues. And they
stande best in winde and saue them selfe best
rayne, and they wold be set on the rygge of the
nde and the side sheues to leane togither in the
pes and wide at the grounde, that the wynde
y go through to dry them. Pees and beanes
ld be set on the rigge of the land. iiii. sheues to
her the toppes vpwarde & wrythen togyther
ide beneth that they may the better wydder.

¶ To lode corne and mow it.

When all these cornes be drye and wythered
ynoughe, then lode them into the barne and

laye euery corne by it selfe. And if it be a wete h
uest make many mowes, & it thou haue not ho
sing ynough, then it is better to lay thy pees a
beanes without vpō a reke thē other corne, a
it is better vpon a scaffolde then vpon the gro
for then it must be wel hedged, for swine and
tel, and the ground wyll rotte the bothome, a
the scaffold saueth both hedgynge and rottyn
but they must be wel couered both. And the h
bande may set shepe or cattel vnder the same s
folde, and wil se ue him in steede of an house
it be well and surely made. &c.

The seconde sturryng.

IN August and the begynning of Septem
is time to make his seconde sturryng, & m
comenly it is cast downe & plowed amayne for
not to deye, nor to eb, so he turne it clene. An
it be cast it wolde be water forowed betwene
landes there as the rayne shuld be, & it wyl be
er when the lande should be sowen. And if the
des lye hygh in the ryge and highe at the ra n
low in the myddes of the side that the water
not run easely into the raine, as I se dayly
many places, thē let the husbande set his pl
thre or foure fote from the ryge, and cast al
on both sides, and when the rige is caste, set
plough there as he begā and vp to the remna
of the land: and so is the land bothe cast and
ged and al at one plowinge. And this shall c
the land to lie round when it is sowen at the
time, and then shal it not drowen the corne.

To sowe wheate and rye.

ABoute Mychaelmas is tyme to sowe b
wheate and rye, wheate is most comenly s
by

der the forowe, that is to say caste it vpon the
lowe and then plowe it vnder. And in sum pla=
s they sow their wheate vpon their pees stub=
e, the whiche is neuer so good as that, that is
wen vpon the falowe, and that is vsed where
ey make falow in a field euery fourth yere. And
Essex they vse to haue a child to goe in the fo=
we before the horses or oxen, with a bagge, or a
pper full of corne, and he taketh hys hand ful
corne, by lytell and lytell casteth it in the sayde
owe. Me semeth that chylde oughte to haue
ch discression. Howbeeit there is muche good
ne, and rye is most comenly sowen aboue & ha=
wed, s.ii. London bushels of wheat and rie wil
e an acre. Some grounde is good for wheate,
n for rye, & some is good for bothe, & vpō that
unde sowe blende corne, that is both wheate &
, which is the surest corne of growing & good
the husbādes household And this wheat that
ibe medled w̄ rye must be such wheate as wyl
e be rype, & that is flaxen wheat, polerd wheat
whyte wheate. And ye shall vnderstande that
re be diuers maners of wheates, flaxē wheate
h a yelow eare and bare without anys, and is
brighteſt wheate in the bushel, and wil make
whiteſt breade, and it will weare the ground
e, and is smal strawe and grow very thicke, &
but small corne. Polerde wheat hath no anis,
cke set in the eare, and wil sone fal out and is
ater corne and will make whyte breade: white
eate is lyke polerd wheat in the bushell but it
h anys & the eare is foure square & will make
ite bread. And in Essex they call flaxen wheat
te wheat. Red wheat hath a flat eare and ynch

brode full of anys & is the greatest corne & th
brodest blade & the greatest strawe, & wil ma
white bread, & is the ruddest of coloure in the b
shel: englysh wheate hathe a dun eare fewe an
or none, & is the worst wheat saue peeke whe
Peeke wheat hath a red eare ful of anis thyn
and oft tymes it is flintered, that is lo say sm
corne wringeled and dried & wil not make wh
breade, but it wil grow vpon cold grounde.

¶ To threshe and wynowe corne.

Thys wheate and rie that thou shalte so
ought to be verye clene of wede, & therfore
thou thresh thy corne opē thy sheues & pyke o
al maner of wedes and then thresh it and wyn
it cleane, & so shalte thou haue good cleane co
another yere. And in some countreys about L
don specially, and in Essex and Kent they do f
theyr corne, the which is a very good gyse an
great sauegarde for shedinge of the corne. A
when thou shalt sell it, yf it be well wynowed
fanned, it wil be solde the derer, & the light co
will serue the husband in his house.

To seuer pees, beanes, and fitches.

When thou haste threshed thy pees, & bean
after they be wynnowed, & or thou shalt s
them or sel them, let them be wel reed with siu
and seuer in. iii partes the great from the sma
and thou shalt gette in euery quarter a Lond
bushel or there about. For the small corne ly
in the holow and voyde places of the great b
nes, & yet shal the great beanes be solde as d
as and they were al together, or derer, as a m
may proue by a familiar example: let a man bi
C. hearinge two herynges for a penny, and an
th

.C.heringes.iii.for a penny,and let hym sell
e.ii.C.herynges againe.v.herynges for.ii.d.
hath he lost.iiii.d.For.c.herynges.ii.for.i.d
v.s.and.C.hering.iii. for a penny cost.iii.s
iiii.d.the which is.viii.shillinges and.iiii.d
hen he selleth.v.hearinges for.ii.d.xx.hearin
cometh but to.viii.d.& there is but.xii.score
inges,& that is but.xii.grotes &.xii. grotes,
that cometh but to.viii.s.and so he hath lost
.& it is bycause there be not so manye bar=
es, for in the byinge of these.cc.hearinges
be.v.score bargaines.And in the selling of
ame there be but.xlviii. bargaynes, & so is
loste.x.hearinges,the which wold haue ben
bargaines mo,& then it had bene euen and
.And therfore he that byeth grosse sale,& re=
th must nedes be a winner,and so shalt thou
loser yf thou sel thy pees,beanes, & fytches
her,for then thou losest grosse sale. And yf
seuer them in three partes, then thou doest
yle,whereby thou shalt wynne.

Of shepe and what time of the yere the ram=
mes shuld be put to the ewes.

N husbande can not wel thriue by his corne
without he hath other catel,nor by his catel
out corne,for els he shalbe a byer,a borower
begger,and because that shepe in mine opi=
is the moste profitablest cattell that a man
haue, therefore I purpose to speke fyrste of
e. Then firste it is to be knowen what time
shalt put the ram to the ewes,and therin I
e a distinccion,for euery mā may not put to
rammes al at one time,for & they do there
be great hurt & losse, for that mā that hathe

the best shepe pasture for wynter, and sone spring ing in the beginning of the yere, he maye suffe his rammes to go with his ewes at times of t yere, to bysshome or ryde when they will, but f the comen pasture it is tyme to put to his ram mes at the exaltation of the holy crosse, for th the bucke goeth to the rotte, and so would the r But for the comen husband that hath no pastu but the comen feldes, It is time ynoughe at t feaste of S. Michael the archangell. And for t poore husband of the Peeke or suche other, th dwel in hilly & high grounde that haue no pasti res nor comon feldes, but alonely the comm heth, Symon & Judes day is good time for the and this is the reason whye. An ewe goeth wi lambe. xx. wekes, & shall eiane her lambe in t xxi. weke, and if she haue not conueniente ne grasse to eate, she may not giue her lambe myl and for want of milke there be many lambes p risshed & lost, and also for pouerty the dames w lacke mylke & forsake theyr lambes, and so oft times they dye bothe in such hard countryes.

To make an ewe to loue her lambe.

If thy ewe haue milke and will not loue h lambe put her in a narrow place made of h des or of smoothe tronse a yarde wyde & put t lambe to her and socle it, and yf the ewe smite lambe with her head, binde her heade with a h rope or corde to the side of the pen, & if he will stand side longe cal the ewe & giue her a litle h and tie a dog by her that she maye see him, & th will make her to loue her lambe shortlye. And thou haue a lambe dead wherof the damme h much milke, flee that lambe & tie that skyn by

another lambes backe that hath a sory dam̃e wyth litell milke, and put the good ewe and that lambe together in the pen, and in one oure the wyll loue the lambe, and then thou may take thy sory weke ewe away, and put herin another place and by thys meanes thou may fortune to saue her lyfe and thy lambes both.

¶ What tyme lambes should be weined.

In some places they neuer seuer their lãbes from their dammes and that is for two causes, One is in the best pasture where the rams go alway with their ewe there it nedeth not, for the dams wyl waxe dry, and wayne their lãbes themselfe. Another cause is, he that hath no seueral and sound pasture to put his lambes vnto when they should be wayned, he must eyther sell them or let thẽ souke as long as the dams wyll suffre them: & it is a comen saying that the lãbe shal not rotte as long as it sowketh, excepte the damme want meat. But he that hath seueral and sounde pasture it is tyme to wayne their lãbes when they be. xvi. wekes old or. xviii. at the farthest, and the better shall the ewe take the ram a gayne. And the yore mã of the Weke countrey & such other places where they vse to milke their ewes, they vse to wayne their lambes at twelue wekes old, & to milke their ewes. v. or. vi. wekes &c. But those lambes be neuer so good as the other that souke long and haue meate inough.

To draw shepe & seuer them in diuers partes.

When thou grasyer that haste many shepe in thy pastours, it is conueniente for thee to haue a shepefolde made with a good hedge or a pale, the whiche wyll receue all thy shepe easely & goe in one pasture in a dry place, and adioining

to the ende of thesame, make another litle folde that wyll receiue: lxxxx. shepe or moze, and both those foldes must haue eyther of thē a gate into either pasture, and at the ende of that fold make another litle folde that wyll receyne. xl. shepe or moe, & betwene euery folde a gate. And whē the shepe are in the great folde, let. xl. of thē or there about come into the middle fold & stake the gate And then let the shepeheard tourne thē and loke them on euery syde, & if he see or finde any shepe that nedeth any helpyng or mendyng for any cause, Let the shepeheard take that shepe wyth hys hoke & put him in the litel folde. And whē he hath taken all that nedeth any mendyng then put the other into whether pasture he will, & let in as many out of the great folde & take al those that nede any handelyng & put thē into the litle folde. And thus peruse them al til he haue done, and then let ỳ shepeheard goe melte grece and handell all those that he hath drawen, and then shall not the great flocke be tarved nor kept frō theyr meate, and as he hath mended them so put them into their pasture.

To beite shepe.

If any shepe ray or be fylled with dong about the tayle take a payre of sheres and clip it awaye, and cast dry moldes therupon, and if it be in the heate of somer it wold be rubbed ouer wyth a litle terre to kepe away the flyes. It is necessary ỳ a shepeheard haue a borde set fast to the side of his litel folde to lay his shepe vpon when he hādieth them, & an hole bored in ỳ bord with an auger, and therin a grained stake of two fote long to be set fast, to hang his terrebox vpō, & then it shall not fall. And a shepherd shuld not

goe

goe without hys dogge, his shepe hoke, a payre of sheres and his terre boxe eyther wyth hym or ready at his shepefolde, and he must teache hys dog to barke when he woulde haue hym: to run when he would haue hym, and to leaue runnyng when he would haue hym, or els he is not a cunnyng shepeheard. The dog must learne it when he is a whelpe or els it wyll not be, for it is hard to make an olde dog to stoupe.

¶ To greace shepe.

If any shepe be scabed, the shepheard may perceiue it by the bityng, rubbing, or scrattynge wyth his horne, and most commonly the wol wyll ryse and be thin or bare in that place. Then take him and shed the woll with thy fingers there as the scab is, & with thy finger lay a litle terre ther vpō. And stroke it a length in ꝑ botom of ꝑ woll that it be not sene aboue. And so shewe the woll by & by, and lay a litle terre thereupon till thou passe the sore, and then it will go no further.

¶ To medell terre.

Yet thy terre be medled with oile, gose grece or capons grece. These three be the best, for these will make the terre to runne abrode: butter and swines grece when they be molten are good so they be not salt, for terre of himself is to keen and it is a fretter & no healer, without it be medled wyth some of these.

¶ To make brome salue.

A medicine to salue poore mens shepe ꝑ thinke terre to costly, but I dout not but and riche mē kno we it, they woulde vse thesame.

Take a shete full of brome, cropes, leaues, blossomes and al, and chop them very smal and then seeth them in a pan of .xx. gallons with

rennynge

rennyng water, tyll it begyn to ware thicke lyke a gelly, then take two pounde of shepe fuet molten, and a pottel of olde pisse and as much bryne made with salte, and put all into the sayed panne and styrre it about and then straine it thorowe an olde cloth and put it into what vessell ye wyll And if youre sheps be newe clypped, then make it luke warme, & then washe your shepe therwith a sponge or a peece of an olde mantel or of a foldyng of suche softe cloth or woll, for spendynge to muche of your salue. And at all tymes of the yere after ye may relēt it & nede require, & make wyde shedes in the woll of the shepe, & annoynte them with it, and it shall heale the scabbe and kil the shepe lyce, and it shall not hurt the woll in the sale therof. And those that be washed wyll not take scabbes after yt they haue sufficient meate, for that is the best grece ẏ is to a shepe to greace hym in the mouth wyth good meate, the whyche is also a great sauegarde to the shepe for rotting, except there come mydewes, for he wyll chose the best if he haue plenty. And he that hath but a fewe shepe moderate thys medicyne accordyng

¶ If a shepe haue mathes.

If a shepe haue mathes ye shal perceyue it by her byting or kuskyng, or shaking of her tayle and most comenly it is moist and wete, and if it be nigh vnto the tayle it is oftymes grene and fyled with hys donge, & thē the shepeherd must take a payre of sheres & clip away the woll bare to the skyn, & take a handeful of dry muldes and cast the muldes therupō to dry vp the wete, and then wype the muldes away & lay terre there as the mathes were, and litle further, and thus lok

them euery daye & mende them if they haue nede.

¶ Blyndnesse of shepe and other diseases, and remedies therfore.

There be some shepe that wyll be blinde a season, and yet mende againe. And if thou put a lytle terre in his eye, he will mende the rather, ther be diuers waters and other medicines wold mende him, but this is the most comen medicine that the shepherdes vse.

¶ The worme in a shepes fote & helpe therfore.

There be sum shepe that haue a worme in his fote ỹ maketh them to halte. Take the shepe & loke betwene his cleke. & there is a lite hole as muche as a great pines head, & therein groweth kyue or syxe blacke heares like an ynche longe & more, take a sharpe poynted knife & slit the skyn a quarter of an ynch longe about the hole and as much beneth, & put his one hand in the holow of the fote vnder the hinder cleke, & set his thombe aboue almoste at the slit & thrust his fynger vnderneth forward, & with your other hand take the blacke heares by the ende or with ỹ knifes point, & pul al the heares a litle, & a litle, & thruste after his other hande with his fynger & his thombe, & there will come out a worme lyke a pece of flesshe nigh as much as a litle finger. And whē it is oute put a litle terre into ỹ hole, & it wil be shortly hole

The bloud and remedy if it come betyme.

There is a sickness among shepe is called the bloude, the shepe ỹ hathe that wil dye sodenlye, and or he die he will stande styll and hange downe the head & other while quake. If the shepe herde can espie him take him and rub him aboute the head, and specially aboute his eares and vnder

der his eyen, and with a knife cut of his eares in the middes, and also let him blede in a baine vnder his eyen, and if he blede wel he is like to liue, and if he blede not then kill him and saue hys flesh, for if he dye by him selfe the flesshe is loste, & the skyn wil be farre reddier like bloud more than another skin shal be. And it taketh moste comenye of the fattest and best liking.

The pockes and remedy therefore.

The pockes appere vpon the skin, and are like red purples as brode as a farthing, and ther wyl dye many. And the remedy therfore is to hãdle all thy shepe, & to loke on euery part of theyr bodyes, and as many as ye fynde taken therwith put them in fresh new grasse and kepe them fro their fellowes, & to loke his flocke oft and draw them as they neade. And if it be in somer tyme that there be no frost then wash them. Howe be it some shepeherdes haue other medicines.

The woode yuel and remedy therfore.

There is a sycknes among shepe is called the wood euill. And that cometh in the sprynge of the yere, and taketh them most comenly in the legges or in the necke, and maketh them to halte and holde theyr neckes awry. And the most parte that haue that sycknes will dye shortly in a daye or two. The best remedy is to washe them a lytle and to chaunge their grounde and to bring them to lowe ground and freshe grasse. And that sicknes is most comenly on hyly ground, ley groũd, & ferny grounde. And sum men vse to lette them bloud vnder the eye in a baine for the same cause

To washe shepe.

IN June is time to shere shepe, and or they be shorne they must be very wel washē, the which shalbe to the owner great profit in the sale of his wol, and also to the cloth maker, but yet beware that thou put not to many shepe in a pen at one time nother at the washinge nor at the sherynge, for feare of murdering or ouerpressinge of theyr felowes, and ỹ none go away til he be clene washē & se ỹ they that holde the shepe by the head in the water, hold his head high ynough for drowning.

To sheare shepe.

TAke heede of the sherers for twytchinge the shepe with the sheres, & specially for pryckinge with the point of the sheares, & ỹ the shepe herde bee alway readye with his tarbox to salue them. And se that they be wel marked both eare marke, pytche marke, & rodel marke, and let the woll be well folden or wonde with a wollwynde, that can good skil therof, the which shal do much good in the sale of the same.

To draw and seuer the bad shepe frō the good

WHē thou hast al shorne the shepe, it is thē best time to draw them and to seuer them in diuers sortes, the shepe ỹ thou wilt kepe by themselfe, the ewes by themselfe, the sharehoges & theues by themselfe, the lambes by themselfe, wedders & the rāmes by themselfe, if thou haue so many pastures for them, for the biggest wil beate the wekest with his heade. And of euery sorte of shepe it maye fortune there be some that like not and be weake, those would be put in freshe grasse by themselfe and when they be a litle mended then sell them, and ofte chaunge of grasse shal mende all maner of catell.

What

What thinges rotteth shepe.

It is necessary that a shepeherd should knowe what thig rotteth shepe that he might kepe the the better. There is a grasse called sperewoꝛte & hath a longe narowe leafe lyke a speare heade and it will grow a fote high, and beareth a yelow floure as bꝛode as a peny, and it groweth alway in lowe places where the water is vsed to stande in winter. Another grasse is called penny grasse, and groweth lowe by the earth in marysh groũd, and hath a leafe as bꝛode as a penny of two pens and neuer beare the floure. All maner of grasse that the land flode runneth ouer is yll foꝛ shepe, bycause of the sand and fylth that stycketh vpon it. All marres grounde and marsh ground is yll foꝛ shepe, the grasse that groweth vpon falowes is not good foꝛ shepe, foꝛ there is much of it wede, and oftentymes it commeth vp by the rote and that bꝛingeth erth with it: and they eate both, & Myldew grasse is not good foꝛ shepe, & that shalbe know two wayes. One is by the leaues of the trees in ye moꝛnyng, & specially of okes, take the leaues and put thy tongto them, & thou shalt fele lyke honny vpon them: and also there wil be many hyllet vpon the grasse & that causeth the mylde w, wherfoꝛe they may not wel be let out of the folde till the sunne hath dominacyon to dꝛye the away. Also hunger rotte is the woꝛst rot that cã be, foꝛ there is neither good flesshe noꝛ good skyn, and that cometh foꝛ lacke of meat, & so foꝛ hunger they eate such as they can fynde, & so wil not pasture shepe, foꝛ they seldom rotte but with mildewes, and then will they haue much tallow and flesshe, and a good skyn. Also whyte spyces be yll

foꝛ

shepe in pastures and in falowes. There is a other rotte is called pellet rot, and that cometh greate wete specially in wode countreys whet they can not dye.

¶ To knowe rotten shepe dyuers maner of ways wherof sum of them wil not fayle.

Take both your handes & twirle vpō hys eye and yf it be rudy, & haue red strynges in the whyte of the eye, then he is sounde, & if the eye be white lyke talow and the stringes darke colored then he is rotten. And also take ỹ shepe vpon the woll on the side, & if the skyn be ruddy color and dry then is he soūde: & if it be pale colored & watry then he is rotten. And when ye haue opened ỹ wole on the syde, take a lytle of the wol betwene thy fynger and thy thom, & pul it a lytle, and yf it stycke fast he is sound, and yf it come lightly of he is rotten. Also whē thou hast kild a shepe hys belly will be ful of water yf he be sore rotten, & also the fat of the flesh wil be yelow if it be rotten. And also and thou cut the lyuer, therin wilbe litell quicknes like flokes, & also the liuer wil be ful of knottes and white blysters if it be rotten, and also seth the liuer if he be rottē it wil breake in peces, & if it bee sounde it will holde togyther.

¶ To bye leane cattell.

¶ Yese husbandes and they that will thryue they must haue both kye, oxen, horses, mares & yonge cattel, and to reyze and brede euery yere sum calues & foles, or els shall he be a bier. And yf thou shal bye oxen for the ploughe, se that they be yonge and not goutye, nor broken of heare nother of tayle, nor of pyscl. And yf thou bye kye to the payle se that they be yong and good to milke.

and

and fede her calues well. And if thou bye kyy or oxen to fede, the yonger they bee the rather they wyl fede: but loke well that the heare ſtare not, that he licke him ſelfe, and be hole mouthed, and want no teth. And though he haue the goute, and be broken both of taile and pyſel, yet wil he fede. But the goury oxe wil not be dryuen far, and ſ that he haue a brode rybbe and a thicke hide, and to be loſe ſkinned that it ſticke not hard nor ſtre to his rybbes, for then he will not fede.

¶ To bye fatte catteil.

And yf thou ſhalt bye fat oxen or kye, handel them and ſe that they be ſofte on the foze crop behinde the ſhulder, and vpon the hynder moſte ryb, and vpon the huckiebone, and the nache by the taile. And ſe the oxe haue a great cod and t rowe a great nauill, for then it ſhoulde ſeme tha they ſhuld be wel tallowed. And take hede where thou byeſt anye leane cattel or fat, & of whome, wher it was bred. For if thou bye out of a better grounde then thou haſte thy ſelfe, that cattel wil not like with the. Alſo loke that there be no ma ner of ſyckenes among the cattel in that towne ſhyp or paſture that thou bieſt thy cattel out of. For if there be any murren or longſaughte, it is greate ieopardy, for a beaſt maye take ſycknes, or twelue dayes or more or it appere on hym.

Dyuers ſyckeneſſes of catel, and remedies therfore, and fyrſt of the murren.

And if it fortune to fall murreyne among thy beaſtes, as God forbede, there be men yno can helpe them. And it commeth of a rankenes of bloude & appereth moſt comenlye fyrſte in the heade, for hys head will ſwel and hys eyen war

grea

great and ronne of water and froth at the mouth and then he is paste remedy, and wyl dye shortly and wyll eate after he be sycke. Then tie him and make a depe pyt fast by there as he dieth and cast hym in, and couer hym wyth erth that no dogges may come to the caryen. For as manye beastes as feleth the smel of that caryen are likely to be infect, and take the skyn and haue it to the tanners to sell and bring it not home for paret ẏ may fal. And it is comēly vsed and cometh of a great charitie to take the bare head of the same beaste and put it vpon a longe pole & set it in a hedge faste bound to a stake by the hie way side, that euerye man that rideth or goeth that waye maye se and know by that signe that there is sycknes of catel in that township. And the husbandes holde an opinyon that it shal the rather cease. And when the beaste is slene there as the murren dothe apere betwene the flesshe and the skynne, it will rise vp like a telly and froth an ynch depe or moze, & thys is the remedy for the murren. Take a small curren corde & binde it hard about the beastes neche & that wil cause the bloud to come into the neche and on ether side of the neck there is a vaine that a man may fele with his finger, and then take a bloud yron and set it streyght vpon the vayne, & smite hym bloud on both sydes, & let him blede the mountenāce of a pynte or nygh it, & then take away the corde and it will staunche bleding. And thus serue al thy cartel that be in that close or pasture & there shall no mo be sycke, by gods sauc.

Longe saught, and remedy therfore.

There is another maner of sycknes amonge beestes is called longe saught, & that sickness

wyll endure longe, and ye shal perceyue it by his hoyssyng, he will stand muche and eate but a litel and wake very holow and thyn. And he wyl hoi twenty tymes in an houre, and but fewe of them do mende. The best remedy is to kepe thy cattell in sundry places, and as many as wer in compa-nye with that beaste that fyrst fell sycke, to lette them a lytle bloude. And ther be many men that can seuer them, and that is to cutte the dewe lap before, and there is a grasse that is called feter-grasse. And take that grasse and bruse it a lytle in a morter, and put thereof as much as an hen egge into the sayde dewe lappe, and se it fall not oute. Thus I haue sene vsed, and menne hathe thought that it hath done good.

Dewbolne, and the harde remedy therfore.

Another dysease amonge beastes is called dewebolne, and that cometh when a hungry beaste is put in a good pasture ful of ranke gras he wyll eate so much that his sydes wil stande as hye as hys backebone, and other while the one syde more then the other, and but fewe of them wyll dye, but he maye not be dryuen hastelye nor laboured being so swolen, and the substaunce of it is but wynde, & therfore he wold be softely dri-uen and not syt downe. Howbeit I haue sene man take a knife and thrust hym thorow the skin and the flesche two ynches depe or more, syxe ynches or more fro the rygge bone, that the wynde may come out. For the wynde lyeth betwene the flesche and the great paunche.

Rysen vpon, and the remedy therfore.

Another disease is called Rysen vpon, and no man can tell howe, nor whereof it come-

but ye shall perceue that by swellinge in the head and specially by the eyen, for they will runne on water and close his sighte and will dye shortelye within an houre or two, if he be not holpen, thys is the cause of his dysease. There is a blyster risen vnder the tonge, the whiche blyster muste be slytte with a knife a crosse. When ye haue pulled out the tonge rubbe the blyster wel with salt, and take an hennes egge and breake it in the beastes mouth shell and all, and caste salte to it and holde vp the beastes heade that all maye bee swalowed downe in to the bodye. But the breakinge of the blyster is the great helpe, & driue the beast a lytel about, & this shal saue him by the helpe of Jesu.

The turne and remedy therfore.

Where be beastes that wil turne aboute when they eate their meat, and will not feede, and is great ieopardy for falling in pyttes, dyches, or waters, and it is bycause there is a bladder in the forehead, betwene the brayne panne and the braynes, the which must be taken out, or elles he shall neuer mende but dye at length, & this is the remedy & the greatest cure that can be on a beast. Take that beaste and cast him downe & binde his foure fete togither, and with thy thombe thruste the beast in the forehead, and where thou fyndest the softest place, there take a knife and cutte the skyn thre or foure inches on both sides betwene the hornes, & as much beneth toward the nose, & lyft it and turne it vp, and pyn it fast with a pyn. And with a knife cut the brayne panne two ynches brode & thre ynches longe, but se that knife go no depar then the thicknes of the bone for perysshinge of the brayne, and take awaye the bone

and then thou shalt se a bladder ful of water two
ynches longe and moze. Take that out & hurt not
the brayne, and then let downe the skyn & sowe it
fast there as it was before, and bynde a cloth two
or thre folde vpon his forehead to kepe it frō cold
and wete. x. or twelue dayes: thus haue I sene
many mended, but if the beast be fat & any reaso-
nable meat vpon him, it is best to kil him, for thē
ther is but litle losse, & if the bledder be vnder the
horne it is past cure. A shepe wil haue the turne
as wel as a beast, but I haue sene none mēded. &c

The warry breede and the remedy.

Other be beastes that wil haue warribredes in
dyuers partes of theyr body and legges, and
thys is the remedy. Caste him downe and bynde
hys foure fete togither, & take a culture or a paire
of tonges or such other yron, and make it glow-
ing hote, and if it be a longe warrybrede, seyze it
of harde by the body, and if it be in the beginning
and be but flat, then lay the hote yron vpon it and
seyze it to the bare skyn, and it will be hole for e-
uer, be it horse or beast.

The foule and the remedy.

There be beastes that wyll haue the foule and
that is betwene the clees, somtime before &
somtyme behynde, and it wyl smel and cause him
to halte, and thys is the remedy, caste hym downe
and binde his foure fete togyther, and take a rope
of heare or a rope hard wrythen togither and put
it betwene his clees, and draw the rope to and fro
a good season tyll he blede wel, and then laye to
it soft made terre, and bynde a cloth about it that
no myre nor grauell come betwene the clees, &
put hym in a pasture, or to stande styll in the

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house, and he wyll be shortly hole.

The goute without remedy.

There be beastes that wyll haue the goute, & most comẽly in the hynder fete, and wil cause hym to halte and go starkely. And I knew neuer man that could helpe it or kynd remedy therfore, but alonly to put him in good grasse & fede him.

To reyse calues.

It is conuenient for a husbande to reyse calues and specially those that cum betwene Cãdelmas and Maye, for that season he may spare mylke ben, & by that time the calfe shall be wayned there wil be grasse ynough to put him vnto. And at wynter he will be bygge ynoughe to saue hym selfe among other beastes, with a lytle fauour. And the dam of the calfe shal bull againe, & bringe another by the same time of the yere: and yf thou shalt tary tyll after May, the calfe wolde be weake in wynter, and the dam wolde not bull agayne but oftyme go barren. And yf thou shalt reise a calfe that cometh after Myghelmas it wil be costly to kepe the calfe al the wynter season at hey, and the dam at harde meate in the house as they vse in the playne champyon countreys. And a cowe shall gyue more mylke with a litle grasse and straw lying without in close, then she shal do with hey and straw lying in a house, for the hard meate dryeth vp the mylke. But he that hath no pasture must do as he may: but yet it is better to the husbande to sel those calues then to reise thẽ bycause of the cost & also for the profyt of ỹ milke to his house, & the rather the cowe will take the bull. If the husbande go with an oxe ploughe, it is conuenyent that he reise two oxe calues, and

two cowe calues at the leſt to vphold his ſtocke, and yf he maye doo mo it wil be moze profit. And it is better to wayne thy calues at graſſe, then at hard meat, if they went to graſſe befoze. And that man that may haue a paſture foz his kye and another foz his calues, and water in them both, thē may he reyze and bzede good beaſtes with lyghte coſte. And yf thou wayne thy calues with hey, it wyll make thē great bellyes, and the rather they wyl rotte when they come to graſſe, and in winter they wold be put in a houſe by them ſelfe and gyuen hey on the nyghtes, and put in a good paſture on the daye, and they ſhall be muche better to handell when they ſhall be kye oz oxen.

The gelded calues.

IT is time to gelde his oxen calues in the old of the mone, when they be .x. oz .xx. daies olde, foz then it is leaſt ieopardy, and the oxe ſhalbe the moze hyer & the lenger of bodye, and the lenger hozned, and ỹ may be well pzoued to take two oxe calues bothe of one kynde, one making, & both of one age, geld one of them & let the other go fozth and be a bull. And put them both in one paſture tyll they be four oz fyue yere olde, & then ſhall ye ſe the oxe calfe farre greater euery way then the bull. There is no cauſe but the geldyng, & if thou geldē not tyll they be a yere olde ther is moze ieopardy, he ſhalbe leſſe of body, and ſhozter hozned.

Hozſes and mares to dzawe.

A huſbād may not be without hozſes & mares oz bothe, and ſpecially yf he go wyth a hozſe plough, he muſte haue bothe hys hozſe to dzawe and hys mares to bzynge coltes to vphoide the ſtocke, and yet at manye tymes they maye dzaw

wel if they be wel handeled. But they maye not beare sackes nor be rydden vpon no iourneys when they be with fole, and specially when they haue gone with fole. xx. or. xxiiii. wekes, for thē is the greatest ieoperdy. For and she be rydden vpon and set vp hote or turned oute, and take colde she wyll cast her fole, the which would be great losse to the husbande. For she will labour and beare when she hath foled, and drawe when she is with fole as wel as the horse. It is conuenient for the husband to knowe when hys mare would be horsed. It is the comen sayinge that she wyll take the horses within. ix. or. x. dayes next after that she hath foled, but that saying I holde not wyth, for and she so do she wil not hold therto, for that horse doeth dryue her to it, but xx. dayes after is timely inough to bring her to a horse, for she wil not hold to it excepte she beekene of horsyng, and that shall ye knowe by her shap, for that wyll twytle open and close agayn many tymes in an hour. And thē bryng her to a horse and let her be with him a day or a nyghte and that is sufficient, for it is better to kepe the horse frō the mares thē to go with them for dyuers causes, & specially he shal be more lustye & the mo horse coltes shall he get. But he ỳ hath very many mares may not alway attend thē but let thē go together & take as god sendes it. Sūe men hold an opiniō, that put a horse to a mare in the beginning of the mone, after it be pryme, and he shal get a horse fole. And some men saye to the contrary that & he be put to the mare in the olde of the mone, he should get horse foles. And I sai it maketh no matter whether, for this cause I haue proued: I haue my self. ix. mares &

moze able to beare the hoꝛse, and from May day vnto sainct Barthilmewes day, I haue. v. oꝛ. vi hoꝛses goyng with them both day and night, and at the folyng tyme. I haue vpon one day a hoꝛse fole, and on the nexte daye oꝛ second a mare fole, and on the thyrd oꝛ fourth day next after a hoꝛse fole, and on the next daye oꝛ second a mare fole, and on the third oꝛ fourth day next after a hoꝛse agayne, and so euery weke of both soꝛtes, and by their opinion oꝛ reason I shuld haue. xiiii. dates togyther hoꝛse foles, and other. xiiii. dates together mare foles. And me semes that those men that holde that opinion speakē sophistically, that yf so be they layd any wagers ther vpō that they should both wyn in their own consept by this reason: whether it were get in the new of the mone oꝛ the olde of the mone, it is a hoꝛse fole because a hoꝛse gate it, though it be kely fole: & it is a mare fole bicause a mare foled it, though it be a hoꝛse colt. And so (diuersis respectibus) their opiniōs may be true: But of one thing I am certayne, ꝑ some one hoꝛse wil get moze hoꝛse foles thē sum other hoꝛse wyll doe. And likewise a mare wyll beare moze mare foles then some other mare will do, though they be hoꝛsed bothe with one hoꝛse. Me semeth there is no reason why, but the lustines of the nature of bothe partyes whether of thē shal haue the dominacion. But and ye haue mares of diuerse colours, thē do as I do, seuer thē in dyuers parcels, & put to your white mares a grey hoꝛse oꝛ a white hoꝛse ꝑ hath no whyte rath in ꝑ foꝛhead, & to your grey mares a white hoꝛse so ꝑ he be not al white skynned aboute the mouth. And to your mares of coloꝛ that haue

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no white vpon them a colored horse that hath muche white on him, and to your colored mares of mean white a horse of colour of mayn white. And thus shall ye haue well colored colts, it makes no matter of what color the horse be of, so he be neuer white nor greye. For and ye put a whyte horse to a colored mare she shal haue most comenly a sandy colte lyke an yron grey, neither lyke syre nor dame. Howe be it I haue seen and knowen many mares that wyll haue their colte lyke the horse that gat it, the whyche is agayne kinde of mares, for a man may rather get one good horse then many good mares.

The losses of a lambe, a calfe or a fole.

IT is lesse hurt to a man to haue his cowe to cast her calfe, then a ewe to cast her lambe. For the calfe wyl souke as much mylke or it be able to kyl, as it is worth, and of the ewe cometh no profit of the mylke but the lambe. Howbeit they vse in some places to mylke their ewes when they haue wained their lambes, but that is great hurt to the ewes and wil cause them that they wyl not take the ram, at the tyme of the yere for pouertye, but goe barren. And if a mare cast her folle that is thryse so greate losse, for if ỹ folle come of a good brede, as it is necessarye euerye man to prouide, for as much costes and charges hath a bad mare as a good. In shorte space the fole with good keppyng maye be sold for as much money as wouide bye many calues & lambes.

What catel should go togither in one pasture.

BEastes alone nor horses alone nor shepe alone, excepte it be shepe vpon a verye hyghe grounde, wyll not eate pasture euen, but leaue manye in fees and hyghe grasse in dyuers pla-

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ces except it be ouerlayed wyth catel. Wherfore know that horses and beastes wyll agree well in one pasture, for there is some maner of grasse that a horse wyl eate as a beaste wyll not, as the fitches, flagshes and low places, and al the holow bundes & pipes grow therein. But horses and shepe wyll not so wel agree except it be shepe to fede, for a shepe wil go on a bare pasture, & wyll eate the sweetest grasse, and so wil a horse, but he would haue it lenger. Howbeit he wyll eate as nigh the earth as a shepe, but he cānot sosone fyll hys belly. To a. C. beastes he may putte. xx. horses, yf it be low grounde, & if there be grasse inough put in a. C. shepe, & so after the rate be the pasture more or lesse: and after this maner they may fede and eate the close euen, and leaue but fewe tuftes. And if it be hygh grounde put in moe shepe and lesse beastes & horses. Welche kye and draught oxen wyll eate a close muche barer then as many fat kye & oxen. And a meich cowe may haue to much meate, for and she waxe fatte she wyll the rather take the bull, and geue lesse mylke: for the fatnesse stoppeth the pores and the vayn that should bryng the milke to the pappes. And therfore meane grasse is beste to kepe her in meane estate. And if a cowe be fatte when she shal calue, then is there great ieopardy in her, & the calf shalbe the lesse, but ye cānot geue your draught oxe to much meate, except it be the after math of a low mowē medow, for ỹ wyl cause hym to haue the gyre, & then he may not wel labour. And there be to much grasse in a close ỹ catel shal fede a great deale ỹ worse, for a good bit to ỹ earth is sufficiēt, for & it be longe the beast wil bite of the top & no more. For that

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is swete, & the other lieth styll vpon the grounde and rotteth, and no beastes will eate it but horses in wynter: but these beastes horse and shepe may not be fodered togyther in wynter, for then they wold be seuered, for eis ỹ beastes with theyr hornes wil put both the horses & the shepe & gore the in theyr bellyes. And it is necessary to make stādinge cratches to caste theyr fodder in, & the staues set nyghe ynough togyther for puilyng their fodder to hastely out for shedinge. And yf it be layed vpon the erth the fourth part therof wil be lost, and if ye lay it on the earth, lay it euery time in a new place, for the olde will marre the newe.

The properties of horses.

Thou graseyer that may fortune to be of mine opynion or condicion, to loue horses & yong coltes or foles to goe amonge thy catell, take hede that thou be not begyled as I haue bene an hundred tymes and more. And fyrste thou shalte knowe that a good horse hath. iiii. properties that is to say. ii. of a man. ii. of a bauson or bagger. iii. of a Lyon. ix. of an oxe. ix. of a hare. ix. of a foxe. ix. of an asse, and. x. of a woman.

The two properties ỹ a horse hath of a man.

The fyrste is to haue a proude harte, and the second is to be bolde and hardy.

The two properties of a bauson.

The fyrste is to haue a white tase or a ball in the forehead, the second to haue a white fore.

The. iiii. properties of a Lyon.

The fyrst is to haue a brode brest, the seconde to be styffe docked, the thyrd to be wilde in countenaunce, the fourth to haue foure good legges.

The. ix. properties of an oxe.

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The fyrste is to be brode rybbed, the seconde is to be low brawned ẏ third to be short pasturned, ẏ fourth to haue great senewes, the fift to be wide betwene the challes, the sixt to haue great nosethrels, the seuēth to be byg on the chyne, the. viii to be fat & wel fed, the. ix. to be vpright standing.

The. ix properties of a hare.

The fyrste is styffe eared, the seconde to haue great eyen, the thyrd rounde eyen, the fourthe to haue a leane head, the fyfte to haue leane knees, the syxt to be wyght on fote, the seuenth to turne vpon a light ground, the eyght to haue short buttockes, the ninth to haue two good fyllettes.

The. ix. properties of a fox.

The fyrst is to be pricke eared, the second to be lytle eared, the thyrde to bee rounde syded, the fourth to be syde tayled, the fyfte to be short legged, the syxt to be blacke legged, the seuenth to be short trotting, the eyght to be wel colored, the. ix. to haue a lytle head.

The. ix. properties of an Asse.

The fyrst is to be small mouthed, the second to be longe rayned, the thyrd to be thyn cressed, the fourth to be streyght backed, the fyfte to haue smal stones, the syxt to be lath legged, the. vii. to be rounde foted, the eight to be hollowe foted, the ix. to haue a rough fote.

The. x. properties of a woman.

The fyrst is to be mery of chere, the second to be wel paced, the thyrd to haue a brode forhead, the fourth to haue brode buttockes, the fyft to be harde of warde, the. vi. to be easy to leape vpon, the. vii. to be good at longe iurney, the. viii. to be wel sturryng vnder a man, the. ix. to be alway bu

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sy with the mouth, the tenth euer to be chowynge on the brydel.

It might fortune I coulde shew as many defautes of horses as here be good properties, but then I shoulde breake my promyse that I made at Grombald bridge, the fyrste tyme that I went to Ryppon for to by coltes. But it is to suppose, that yf a horse want any of these properties that he shoulde haue a defaute in the same place, and this is sufficyent for thys time.

The dyseases and sorance of horses.

NOwe it is to be knowen, the sorance and diseases of horse, and in what partes of theyr bodyes they be, that a man may the rather perceue them. And howbeit that it may be agayne my prokyt: yet I wyll shew you suche as cometh to mynde.

The lampas.

In the mouth is the lampas, and is a thycke skyn ful of bloud hanging ouer his teth aboue that he may not eate.

The barbes.

The barbes be litle pappes in a horse mouth and let him to byte, these two be sone holpen.

Wornyng of the tonge.

Wornyng of the tonge is an euyl dysease and harde to be cured.

Pursy.

Pursye is a dysease in a horse bodye, and maketh hym to blowe shorte and appeareth at hys nosethyrels & cometh of colde, & may be wel medled

Broken wynded.

Broken wynded is an yll disease, and cometh of running or riding ouer much, & specially shorte ly ak-

ly after he is wattred, & apereth at his nose thrill, at his flanke, and also at his tuel, and wyl not be mended and wil much blowe and cough yf he be sore chafed, & it wil least apere whē he is at gras,

Glaunders.

Glaunders is a disease that may be mended and cometh of a heat and a sodayne cold, & appereth at his nosethryls & betwene his chal bones.

Mornyng in the chyne.

Morning in the chyne is a disease incurable, and it apereth at his nosethryll like oke water. A glaunder when it breaketh is like matter: broken wynded and pursynes is but shorte blowing.

Stranguilyon.

Stranguelyon is a lyght disease to cure, & a horse will be very sore sicke therof, and cometh of a chafynge heate that he sweate, & after it wil rise and swel in dyuers places of his body as muche as a mans fyst, and wyl breake by it selfe yf it be kepte warme or els there is ieopardy.

The hawe.

The haw is a sorance in a horse eye & is lyke a gristel & may be wel cut out, or els it wil haue out his eye: and ẏ horse ẏ hath one, hath comēly two,

Blyndnesse.

A horse wyl waxe blynde wyth laboure, & that may be cured betime.

Vyues.

The vyues is a sorance vnder a horse eare bytwene the ouer end of the chalbones & the necke, and are rounde knottes betwene the skynne and the fleshe lyke tennes balles, and yf they be not kylde they wyl waxe quycke, and eate the rootes of the horse eares, and kyll hym.

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The cordes.

The cordes is a thynge that wyll make a horse to stumble and ofte to fall, & appereth before the forther legges of the body of the horse, and maye well be cured in two places, & there bee but fewe horses but they haue parte therof.

The farcyon.

The farcyon is an yll sorance and may be wel cured in the begynning, and will appere in diuers places of his bodye, and there wyll ryse pymples as much as halfe a wainut shel, & they wil folow a payne and will breake by it selfe. And as many horses as do play with hym that is sore and gnap of the matter that runneth out of ỹ sore, shal haue the same sorance within a moneth after, and therfore kepe the sycke from the hole. And yf that sorance be not cured betyme he wyll dye on it.

A malander.

A malander is an yll sorance and may be well cured for a time, but with yll kepyng it wyl come agayne and appereth on the further legges in the bending of the kne behinde, and is like a scabbe or skall. And some horse will haue two on a legge within an ynche togyther, and they wyll make a horse to stumble, and other while to fall.

A scelander.

A scelander is in the bendyng of the leg behind lyke as the malender is in the bendyng of the leg before, and is lyke a malender & may be cured.

A serewe.

A serewe is an yll sorance, and is lyke a spient but it is a lytle longer and more, and lyeth vp to the knee on the inner side. And some horses haue a throughserew on both sydes of the legge, and

that

that horse must nedes stumble and fall, and hard it is to be cured.

A splent.

¶ A splent is the least sorasmce that is, that alway continueth excepte the lampas. And many men take vpon them to amend it and do payre it.

A rynge bone.

A ringbone is an yll sorance, & appereth before on the fote aboue the hoke aswel before as behid, and wil be swolen thre ynches brode and a quarter of an ynche or more of hygthe, and the heare will stare and waxe thyn, and will make hym to halte and is yll to cure yf it grow longe.

Wyndegalles.

Wyndegals is a lyght sorance, and cometh of great labour, and appereth to eyther syde of the ioynt aboue the ketlokes aswel before as behind, and is a lytle swolen with winde.

Worefounde.

Worefound is an yll sorance & cometh of rydynge fast tyll he sweate, and then set vp sodenly in a colde place without lytter and take colde on his fete and specially before, and appereth vnder the hoke in the hart of the fote, for it will grow doune and waxe white and cromely like a pomis. And also it wyll appere by processe by the wrynkles on the hoke, and the hoke before wil be thycker and more brycle then and he had not be morefound, nor he shal neuer tread so boldly vpon the hard stones as he dyd before, but he wil not be able to beare a man a quarter of a yeare or more, and with good paryng and showing as he ought to be he wyll do good seruice.

The coltes pupil.

Coltes

Coltes euyll is an euyll disease, and cometh of rankenesse of water and bloud, and appereth in his scote, for there will be swelt greate, & will not be harde, and some be cured in the beginning, &c

The bottes.

The bottes is an yll disease, and they lye in a horse mawe, and they be an ynch longe white coloured and a red head, and as much as a fingers ende, and they be quycke & sticke faste in the mawe sydes, it appereth by stampynge of the horse or tremblynge, and in the begynnynge there is remedy ynoughe, and yf they be not cured betyme they wyll eate thorow his mawe and kyll hym.

The wormes.

The wormes, is a syght dysease & they lye in the great paunche in the bely of the horse, & they are shynyng of coloure like a snake fyre ynches in length greate in the mids & sharpe at both endes, and as muche as a spyndel & will sone be kylled.

Affreyde.

Affreyde is an yll disease and cometh of greate labour and riding faste with a continuall swette and then sodeynly to take a great colde, hys legges will be stykke and his skynne wyll cycke fast to his sydes and may be wel cured.

Mauygall.

Maugall is a sorance, harte with a sadle or with the buckle of a croper or suche other in the myddes of the backe, and may be syghtly cured.

A spauen.

A spauen is an euill sorance, wherupon he will halte, and specially in the beginning, & appereth on the hinder legges within, & against the ioynt, and it wyll be a lytle swollen and ha[illegible]. And sum

horses haue through spauen, and appereth both within and with out, and those be yll to be cured

A courbe.

A courbe is an yl sorance, and maketh a horse to halte sore, and appereth vpon the hynder legges streight behynde vnder the camborell place, and a litell benethe the spauen, and wil be swollen and yll to cure if it grow long vpon him.

The stringe halte.

The strynge halte is an yll disease, & maketh him to twytch vp his legge sodenlye, and maketh him to halte, and commeth ofte with a colde, and doth not appere outwarde.

Enterfyre.

Enterfyre is a sorance and cometh of yll shoynge and appereth oft both behinde & before betwene the fete against the fytlockes, ther is no remedy but good shoynge.

Myllettes.

Myllettes is an yll sorance and appereth in the [illegible]ytlocke behind, and causeth the heare to shedde [illegible] iiii. ynches of lēgth & a quarter of an inch [illegible] brede [illegible]yke as it were bare & yll to cure but it may be [illegible]ceyued and specially in winter tyme.

The peynes.

The paynes is an yll sorance and appereth in the fetlokes, and wyll swell in wynter tyme and oyse of water, and the heere will stare and be thin and yll to cure, but it wil be sene in wynter.

Cratches.

Cratches is a sorance wil cause a horse to halt and cometh of yll keping, and appereth in the pe[illegible] sturnes lyke as the skin were cut ouerthwart that a man [illegible] lay in a wheate strawe, and it is

sone

soone cured.

Atteynte.

Atteynt is a sorance that cometh of an ourre-
ching if it be before, & if it be behind it is of ȳ tre-
dig of another horse the which may be sone cured

Grauelynge.

Grauelyng is an hurt wyll make an horse to
halte and cometh of grauell and lytle stones that
goeth in betwene the slough and the hart of the
fote, and is sone mended.

Acloyed.

Acloyed is a hurt that, cometh of yll shoynge
when a smith driueth a nayle in to the quicke, the
which wyl make him to halte, and is sone cured.

The scabbe.

There is a disease amonge horses is called the
scabbe, and it is a skorfe in diuers places of his
body. And it cometh of pouertie and yll kepyng,
and is most comenly among olde horses, and will
dye thereupon, and may be well cured.

Lowsy.

There be horses that will be lowsye, and it co-
meth of pouertie colde and yll kepyng, and it is
most comenly among yong horses, and then take
litle hede vnto it, and yet they will dye therupon
and it may be sone cured.

Wartes.

There is a defaute in a horse that is nether sic-
knes, hurt, nor disease, & that is if a horse wante
wartes behind beneth the spauen place, for then
is no chapmans ware yf he be wilde, but & he
be tame and haue bene rydden vpon, then caueat
emptor, beware the bier for the bier hath both his
eyen to se & his handes to handle. It is a sayinge

that ſuche a hoꝛſe ſhoulde die ſodenlye when h
hath liued as many yeres as the mone was day
old, oꝛ ſuch time as he was foled.

The ſaying of the frenche man.

Theſe be ſoꝛance, hurtes, and diſeaſes, that
now come vnto my mynde, and the frenche ma
ſayeth. Moꝛte de ſange et de eſchine ſont mala
dies ſaunce medicine. The mourning of the tõg
and of the chyne are diſeaſes without medicyn
oꝛ remedy, & further he ſayeth. Gardes bien q
ti ſoit clere de view, que tout trauel ne ſoit perd
Be well ware that he be clere of ſight, leſt al th
trauayle oꝛ iourney be loſt oꝛ night. And bicau
I am a hoꝛſe maſter my ſelf, I haue ſhewed yo
the ſoꝛance & diſeaſes of hoꝛſes to the entẽt th
men ſhould beware & take good hede what hoꝛſ
they bye of me oꝛ of any other. How be it I ſay
my cuſtomers, and thoſe that bye anye hoꝛſes
me, and euer they wil truſte any hoꝛſe maiſter
coꝛſar whyle they lyue truſt me.

The diuerſitie betwene a hoꝛſe mayſter,
a coꝛſer, and a hoꝛſe leache.

A Hoꝛſe mayſter is he that byeth wilde hoꝛſ
oꝛ colts oꝛ bꝛedeth them & ſelleth thẽ aga
wyde, oꝛ bꝛeaketh parte of them & maketh th
tame and then ſelleth theym. A coꝛſer is he th
byeth al rydden hoꝛſes, and ſelleth them agayn
The hoꝛſe leache is he that taketh vpon hym
cure and amende all maner diſeaſes & ſoꝛanc
that hoꝛſes haue. And whẽ theſe thꝛe be met
ye had a potecary to make ỹ fourth ye might h
ſuch four that it wer hard to truſt the beſt of
It were alſo conuenient to ſhew medycynes
remedies foꝛ all theſe diſeaſes and ſoꝛances,

wolde be to longe a processe at this time, for it
wold be as much as halfe this boke. And I haue
not the perfit conyng nor the experience to shewe
medicines & remedies for them all. And also the
horse leche would not be content therwith, for it
might fortune to hurt or hinder their occupatiō.

Of swyne.

NOw thou husband that hast both horses
and mares, beastes, & shepe, It were ne-
cessary also that thou haue both swyne &
bees, for it is an olde sayinge, he that hath bothe
shepe, swyne and bees slepe he, wake he, he maye
thryue. And that sayinge is bycause that they be
those thinges that most profyte ryseth in shortest
space the leaste cost. Then se howe manye swyne
thou arte able to kepe, let thē be bores & sowes al
and no hogges. And if thou be able to reire syxe
hogges a yere then let two of them be bores, & .iiii
of them sowes, and so to continew after the rate.
For a bore wil haue as litel keping as a hog, & is
much better then a hog and more meat on him, &
is redy at al times to eate in the winter season, &
to be layed in sowse. And a sowe or sh[illegible] able to
kyl, shal bryng forth as many pygs or mo as she
is worth, & her body is neuer the worse, & will be
as good bakō as a hog & asketh litle keping, but
at suche time as she hath pygges. And if thy sowe
haue mo pygs then thou wilt reyre, fel thē or eate
them, and reyre those pygs that come about lent
tyme, specially the begynnynge of somer: for they
cā not be reyred in witer for cold wout great cost

Of bees.

OF bees is a litle charge but good attēdaunce
at the time that they shall cast the swarme.

It is conuenient that the hyue be set in a garde
or an orchard, where as they maye be kepte fro
the northe wynde, and the mouth of the hyue to
ward the sunne. And in June and July they do
most commenly cast, and they wold haue sum lo
trees nighe vnto them before the hiue, that th
swar me may light vpon, and when the swarm i
knit take a hiue & splent it within with .iii. or .iii
splentes that the bees may knit theyr combes b
to, & anoynt the splentes & the sydes of the hiu
with a lytle hony, and if thou haue no hony tak
swete creame, and then set a stole or a forme nig
the swarme, and laye a cleane washen shete upo
the stole and then hold the small ende of the hyu
downward & shake the bees into the hiue, & shor
ly set it vpon the stole & turne vp the corners
ꝑ shete ouer the hyue, & to leaue one place ope
that the bees may cum in & out, but thou may no
fyght nor striue with them for no cause, & to lay
netties vpon the bowes where as they were kn
to dryue thē frō the place, & so watche thē al the
day the they go not away, and at night when
be gone into the hiue take it awaye, and set
where it shal stand and take awaye the shete, an
haue clay ready tempored to laye aboue it vpon t
borde or stone where it shal stand, that no wind
cum in, but the borde is better and warmer. An
to leue an hole opē on ꝑ south side of thre inche
brode, and an ynch of heigth for the bees to cu
in & out. And then to make a coueryng of whea
straw or rye straw to couer, and house the hyue
boue, and set the hiue two foote or more frō t
erth vpon stakes so ꝑ a mouse can not come to
& also nether beastes nor swyne. And if a swarm
be c

be cast late in the yere they wolud be fed withho ny in winter, and layd vpon a thynne narowe bord or a thyn slate or led and put into the hiue and another thyn borde woulde be set before e= uery hiue mouth that no wynde come in, and to haue foure or fiue litel nickes made on the ne= ther syde, that a be may come out or goe in, and so fastned that the wynde blowe it not downe, and to take it vp whē he wil. And the hyue that is fed to stop the mouth cleane that other bees come not in, for and they doe they wil fight and kyll eche other. And beware that no waspes cū into the hiue, for they wil kil the bees and eate the hony. And also there is a bee is called a dron and she is greater then another bee, and they wil eate ye hony & gather nothing, & therfore they would be killed, & it is a saying that she hathlost her sting & that she wil not labour as ye other do

Howe to kepe beastes and other catell.

If a husbande shal kepe catel wel to his pro= fit, he must haue seueral closes & pasture to put his catel in, the which would bee wel quicke setted, ditched, & hedged that he may seuer hys byggest catel from the weakest at [illegible] maure and specially in winter tyme when th[illegible] he fodred. And though a man be but a ferme [illegible] shal haue his ferme. xx. yeres, it is lesse cost him and more profit to quickeset ditche & hedge then to haue his catel go before the herdmē For let the husband spend in thre yeres as much mo ney as the kepyng of his beastes swyne, & shepe doth cost him in the yeres. Then alway after he shal haue al maner of catel wyth the tenth part of the cost, & the beastes shal lyke much better, & by this reason the heardmā wil haue for euerye

beast.ii.d.a quarter, or there aboute. And the swyne herde wyll haue for euery swine a peny at the least. Then he must haue a shepeheard of his own or els he shall neuer thryue. Then reken me ate drynke, and wages for his shepeheardе, the herdmans hier, and the swyncherdes hyer, these charges wil double hys rent or nigh it, except hys ferme be aboue.xl.s.by yere. Now see what thys charges be in.iii.yeres, let hym ware as much money in quicksettyng, dychyng and hedgyng, and in three yere he shal be discharged for euermore, and much of his labour he and his seruauntes maye do with their owne handes, and saue much money. And then hath he euery felde in seueraltye, and by the assente of the lordes & the tenauntes euery neighbour maye exchaũge lãdes with other. And thẽ shal his ferme be twyse so good in profit to the tenaunte as it was before, and as much lande kepe in tyllage, & thẽ shal not the rich mã ouer eate ẏ pore wyth his catel, and the fourth part of hey & straw shal serue his catel better in a pasture thẽ four times so mu[illegible] do in a house and lasse attendaũce and b[illegible] catel shal lyke. And the chefe saue gar[illegible] thorne both day and night that can be.

¶ To get fettes and set them.

[illegible] if thou haue pasture thou must nedes [illegible] haue quicksettyng, ditching, and plasshynge, when it is grene and cometh of age. Then geat thy quicksets in the wod contrey, and let them be of white thorne and crabtree, for they be best, holy and hasell be good. And if thou dwel in the playn coũtrey then may thou get both asshe, oke & elme, for those wil encrese much wod in shorte space. And set thy oke settes & the asshe.x.or.xii

fote

fote a sonder, and cut them as thou doest thy o-
ther settes, and couer them ouer with thornes a
tyell, that shepe and catel eate them not. And al
so wede them clene in midsomer mone or sone
after, for the wedes yf they ouergrowe will kyll
the seates. But get no blacke thorne for nothyng
for that wyll growe outwarde into the pasture,
and doth much hurt in the grasse and tearyng
the woll of ỹ shepe. It is good tyme to set quick
settes fro that tyme the leues bee fallen vnto
our lady day in lent, & thy sandy grounde or gra-
uel set first, then clay grounde and then meane
grounde, and the medowe or marres grounde
last, for the sandy and the grauel wyl dryȝe anon,
and then the quickeset wil take no rote except it
haue great wete, for the moldes wil lye if it bee
ditched in Februarye or Marche, and likewyse
clay grounde. &c. And make thy sets lōg inough
that they may be set depe inough in ỹ earth, for
then they wil growe ỹ better. And to stand half
a fote & moze aboue the erth, ỹ they may spryng
out of many braunches. And then to take a lyne
and set it where thou wilt haue thy hedge, and to
make a trēch after thy line & pare awȝ ỹ grasse
there the quicksets shalbe set, & cast it by, where
the earth of the ditche shal lye, and digge by the
mulde a spade graffe depe, & to put in the set-
tes and dig by moze molde and lay vpon that set
and so peruse til thou haue set thy settes, & let
thē leane towarde the diche. And a fote frō that
make thy dich: for and thou make it to nigh thy
sets, the water may fortune to weare the groūd
on that side, and cause the settes to fall downe.

To make a diche.

If thou make thy ditche foure fote brode thē

would

it would be two fote and a halfe depe. And if it be.v.fote brode then three fote depe, and so accordyng: and if it be fiue fote brode then it would be double set, and the rather it would fēce it self, and the lower hedge wyll serue.

To make a hedge.

Thou must get the stakes of hert of oke for those be best, srabtre, blacke thorne and elder be good. Red wethy is beste in maryshe ground, asshe maple, haysell, and white thorne will serue for a tyme. And set thy stakes within two fote & a halfe togither except thou haue very good hederyng nd lodge to bynde wyth. And if it bee double endered it is much the better and greater strength to the hedge, and muche lenger it wyll laste. And lay thy small trouse or thornes that thou hedgest with al, ouer thi quicksets that shepe do not eate thy spryng nor buddes of thy sets, let thy stakes be wel driuen that the poynt take the hard herth. And when thou hast made thy hedge and endered it wel then take thy mal agayne and driue down thy endering and also thy stakes by & by. For with the winding of thy eddringes thou dost lose thy stakes, & therfore thei must nedes be driuen new and hardened agayne, & the better stake shilbe driuen when he is well bounden.

To plasshe or pleche a hedge.

If the hedge be.x.or.xii.yeres growing sith it was first set, then take a sharpe hatchet or a hande byl and cut the sets in a playne place nigh vnto the earth the more halfe a sonder, and bend it down towarde the erth and wrap & winde them togither, but alway se that the top lye hier thēth rote a good quantitie, for els ye sap wil not ren in to the top kyndelye, but by processe the top wyll

dye, and then set a litle hedge on the backe side, & it shal nede no more mending many yeres after. & if the hedge be of .xx. xxiiii. or .xxx. yeare of age syth it was fyrst set, then winde in fyrst al the nether most bowes, and wynde them togyther, and then cut the settes in a playne place a lytle from the erth the more halfe a sonder. & to let it slaue downeward and not vpwarde for diuers causes. then winde the bowes and braunches therof into the hedge, and at euery two fote or thrce fote to leaue one set growing not plached and the toppe be cutte of foure foote high or there aboute to stãde as a stake yf there be any such, or els to set another and to wynde the other that be plecched about them. And yf the bowes wyl not lye plaine in the hedge, then cut it the more halfe a sonder and bynde it into the hedge, and then shall ye not nede for to mend that hedge but in few places. xx yeres after or more: & yf the hedge be olde and be greate stubbes or trees and they in the bottome that beastes may go vnder or betwene the trees, then take a sharpe axe, & cut the trees or stubbes that grow a fote frõ the erth or there about in a playne place within an ynch or two ynches of the side, & let them slaue downward as I said before and let the top of one tree lye ouer the rote of another tree, & to plecche downe the bowes of the same tree to stop the holow places. And yf al the holow & voide place wyl not be fylled & stopped then skoure the old dytch & cast it vp new, and to fil with erth al the void places: and if so be these trees wil not reche in euery place to make a sufficient defence, thẽ double quickeset it, and ditch it new in euery place that is nedefull, and sette a

hedge

hedge thereupon, and to ouer laye the settes fr eatinge of shepe or other catel.

To mende a hye waye.

Me semeth it is necessary to shew my opi- nion how a hie way should be amended. And first & principally se that ther be no water standing in the hie way, but that it be alway currant & running, nor haue no abi- ding in one place more thē in another. And in so- mer when the water is dryed vp then to get gra- uel & to fil vp euery low place, and to make the euen somwhat descending or currant one way or other, & if there be no grauel nor stones to gette yet fyll it vp with erth in the beginning of somer that it may be wel hardened with caryage & trea- dinge vpon, and it shalbe wel amēded if the wa- ter may passe away from it, the which wold be wel considred and specially about London where as they make much more cost then nedeth. For there they dytch theyr hye wayes on both sides, and fyl vp the holow and lowe place with erth, and then they cast and lay grauel aloft. And when a great rayne or water cometh & sinketh thorow ꝑ grauel & commeth to the earth then the earth swelleth and boineth & waxeth soft, and with treding and specially with caryage the grauel sinketh & goeth downward as his nature and kinde requireth, & then it is in maner as a quicke sand, that hard it is for any thing to go ouer. But and they wolde make no dytches in somer time when the water is dried vp that a man may se al the holow & low places, then to cary grauell and fill it vp as high as the other knoles be, thē wold it not boine nor swel nor be no quycke sande, and euery man may

goe

go beside the hyghe waye wyth theyr carpage at theyr pleasure, and thys me semeth is lesse cost & nger wil last with a lytle mendynge when nede requyreth, therfore me thynke yf thys were very wel loked vpon it shoulde be bothe good and necessary for that purpose, for so I haue sene done in other places where as I haue bene. &c.

To remoue and set trees.

If thou wilt remoue and set trees get as many rotes with them as thou can, & breake thē not nor brose them by thy wil. And yf there be any rote broke & sore brosed cut it of harde by the rote as it is brused with a sharpe hatchet, els the rote wyl die. And yf it be ashe elme, or oke, cut of all the bowes clene and saue the top whole. For if thou make him rich of bowes thou makest hym poore of thryft for. ii. causes. The bowes causeth thē to shake with winde & to lose the rotes. Also he can not be so clene get, but sum of ỳ rotes must nedes be cut, & thē there wil not come so muche sap & moystnes to the bowes as there did before, & yf the tree be longe cut of the top two or three yardes. And if it be an apple tree or peere tree or such other as beareth frute, thē cut awaye al the water bowes & the smal bowes that the principal bowes may haue the more sap. And if ye make a mark which side of the tre stādes toward the sun ỳ he may be set so againe, it is so much the better.

Trees to be set without rotes & growe.

There be trees wyll be set without rotes, and growe well and springe rotes of them selfe. And those be diuers apple trees that haue knottes in the bowes as cattes or wydes, and suche other that wil graw on stauinges, and lykewyse

popeler

popeler and wethy and they must be cut cleane be
syde the tree that they growe on, and the top cut
cleane of eyght or tenne fote lengthe, and all the
bowes betwene, and be set a fote depe or more
in the erth in good grounde: ye shall understand
that there be foure maner of wethyes, that is to
say, white wethy, blacke wethye, redde wethy and
osierd wethye. White wethy wel growe on dry
grounde yf it be set in the beginning of winter, &
wyl not grow in marshe ground e, blacke wethy
wyl growe better on marshe grounde then on dry
grounde, and redde wethy in like maner, and osi-
er wethy wil grow best in water & moiste groũde.
And they be trees that wil sone be norysshed, and
they wyll beare much wood & they wolde be crop-
ped euery seuen or eyght yere, or els they wil die,
but they may not be cropped in sappe tyme, nor
no trees els. And in many places both that lords
freholders and tenauntes will set suche wethyes
popelers in marshe grounde to norysh wood.

To fell wode for housholde or to sell.

If thou haue any wods to fel for thy houshold
to bren or to sell, then fell that vnder wode
fyrst in winter that thy catel or beastes may eate,
& brouse the toppes, and to fel no more on a day
but as much as the beastes wil eate the same day
or on the morow after. And as sone as it is well
eaten and brouſed, then bynd it and set them on the
endes and that wil saue the bands from rotting,
and they shall be the lyghter to cary, and the bet-
ter will they brenne and lye in lesse roume. And
when thou shat bryng them home to make stacke
of them set the nethermost course vpon the ends
and the second course flat vpon the syde and the

endes

ides outwarde, and the thyrd course fall on the
de ouerthwart the other, and so to peruse them
ll thou haue layed all vp. And when thou shalt
ynne them take the ouermost fyrst.

To shrede, loppe, and croppe trees.

If thou haue anye trees to shede, lop, or crop
for the fyre wood, croppe them in winter that
y beastes may eate the brouse and the mosse of
e bowes. And also the yues, and when they be
ouse and eaten, dresse the wood & bow it clene
d cut it at euery bight, and reyse the great wod
the top, and kydde the small bowes and set the
ende, & if thou shalt not haue sufficient wood
cept thou head the trees and cut of the toppes
em head them thre or foure fote aboue any tim-
e: and if it be no tymber tree but a shaken tree,
a hedge rote ful of knottes, then hed him thyrty
te hygh, or twenty at the least, for so far he wyll
are plenty of wode and bowes and much more
en and he were not heded. For a tree hath a pro
ntie to grow to a certayne hight, & when he cō-
eth to the heyghte he standeth still, & groweth no
er, but in brede & in conclusion the top wil die
d decrease, & the bodye thryue. And yf a tree be
ded and vsed to be lopped & cropped at euerye
. or. xbi. yeres ende or there about it wil beare
uch more wood by proces of time then & it were
t cropped, and much more profyte to ȳ owner.

How a man shuld shrede, lop, or crop trees.

It is the cōmen gyse to begyn at the toppe of
the tree when he shalbe shredde or cropped be-
use ech bough shuld lye vpon other, when they
ll fall so that the weyghte of the bowes shall
use them to be the rather cut downe. But ȳ is

not

not best for that causeth the bow to slaue down
the nether parte, and pulleth away the barke fr
the body of the tree, the which will cause the tr
to be holow in that place in tyme comming, an
many times it shall hynder him. And therfore l
him begyn at the nether most bough fyrst, & wi
a lyght axe for an hande to cut the bough or bo
sydes a fote or two fote frō the bodye of the tre
and specially cut it more on the nether syde th
the ouersyde, so that the bough fall not streigh
downe but turne on the syde, and then shal it n
slaue nor breake no barke. And euery bough t
haue a new head, and bere much more wood, an
by thy wyll without thou must nedes do it, cr
not thy tree, nor ispecially hed him when the wi
standeth in the north, nor in the east. And bewa
that thou crop him not nor hed him specyally
sappe tyme for then wyll he dye within fewe y
res after, if it be an oke.

To sell wood or tymbre.

If thou haue any wood to sel I aduyse the
taple it thy selfe, yf thou may attende vpon
and yt not, then to cause thy bayly or some oth
wyse or discrete man to doo it for the: and yf t
small wode to kydde it and sell it by the hund
des or by the thousandes, and yf there be as
in it, to sel the small asches to coupers for garc
and the greate asches to whele wryghtes, and
meane trees to ploughe wryghtes, and the cr
trees to miners to make cogges & ronges. A
yf there be any okes both great & small sell th
and pyll them, and sel the barke by it selfe, & th
sorte the trees, the polles by thē selfe, the myd
sorte by them selfe, and the greatest by them s

And thē sel them by scores or halfe scores, or hū-
dredes, as thou may, and to sell it hard by the erth
for one fote next vnto the erth is worth two fote
in the top, & to cut thy tymber long ynough that
thou leaue no timber in the top: & to sel the tops
as they lie a great, or els dres thē & sel the greate
woode by it selfe and the hydwod by it selfe, & to
fall the vnderwod fyrst at any time betwen mar-
tilmas and holy roode daye. And all the ashes by
twene martilmas and candelmas, and al okes as
sone as they wyll pyll vntill Maye be done, & not
after. Peraduenture the gretest mā hath not the
best pyouision. And that is bicause the seruaun-
tes wil not enforme these wates, & also maye for-
tune they wold bye such woodes themselfe or be
partener of the same, & to aduise his lorde to sell
them. It is conuenient that the sallsmā that sel-
leth the wode to be partener with the byer.

To kepe spring wood.

IN the wynter before that thou wylte fell thy
wood make good & a sure hedge that no ma-
ner of catel can get in. And as shortly as it is fal
len let it be caried away or the spring cum vp, for
els the catel that doth cary the wood wil eate the
springe, and when the toppe is eaten or broken, it
is a great let hurte and hinderaunce of the good
nesse of the springe, for then where it is eaten it
burges out of many braūches, & not so faire as
the first wold haue bene. A parke is best kept whē
ther is nother mā dog nor foure foted beast ther-
in except dere. And so a springe best kepte where
ther is nother mā nor four foted beast within the
hedge, but and there be much grasse & thou were
lothe to lose it, then put in calues newly wained

and taken frō theyr dammes, and also waynyng coltes or horses not past a yere of age. And let thy Calues be taken away at Maye, the coltes maye go lenger for eating of any wod, but there is iopardy both for calues, foles, and coltes for tickes or for being lowsy, the which wyl kyll thē yf they be not taken hede vnto. And seuē yeres it is the least that it wil saue it selfe, but ten yeres is best And then the vnder bowes wolde be cut awaye & made kyd thereof, and the other wyl grow much the better & faster. And if the vnderbowes be not cut away they wil die, and then they be losse, and great hurte to the spryng, for they take away the sap that shuld cause the spryng to growe better.

Necessary thinges belongyng to grafting.

IT is necessary, profitable, and also a pleasure to a husbande to haue peeres, wardens, & appies of diuers sortes. And also cheries, filberds, bullas, damsons, plums, walnuts, and suche other. And therfore it is conuenient to lerne how thou shalt grafte. Then it is to be knowen what thinges thou must haue to grafte withal. Thou must haue a graffynge saw, the which woulde be very thynne & thicke tothed, & bycause it is thyn it will cut the narower kyrfe, and the cleaner for dryfing the barke. And therfore it is set in a cōpas pece of yron syxe ynches for to make it stif & bygge, thou must haue also a graffynge knyfe an inch brode with a thycke backe to cleue the stocke withal. And also a mallet to dryue thy knife and thy wedge into the tree, & a sharpe knife to pare the stocke head. And another sharpe knife to cut ỹ graf clene. And also thou must haue. ii. wedges of hard wod or of yron, a long smal one for a smal

stocke

stocke, and a broder, for a bygger stocke to open the stocke when it is clouen and pared and also good tough clay and mosse, & also bastes or pylyng of wethye or elme to binde them with.

What frute shuld be fyrst grafted.

PEares and wardeyns wold be grafted before any maner of apples bycause the sap cometh soner and rather into the peere and warden tree, then into the aple tree. And after s. Valentynes day it is time to graffe both peeres and wardens tyll Marche be comen, and then to graffe apples to our Lady day. And then graffe that, that is get of an olde apple tree fyrst, for that wil bud before the graffe got of a ponge apple tree late grafted, and a peere or warden wold be grafted in a peere stocke: and if thou can get none, then graf it in a crabbe tree stocke, and it wil do well, and sum mē graf them in whyte thorne, and then it wil be the more harder and stony. And for al maners of appies the crabtre stocke is best.

Howe to graf.

THou must get thy graffes of the fayrest lanses that thou can fynde on the tree, and see that it haue a good knot or ioynte and an euen. Then take thy saw and saw into thy crabtre in a fayre plaine place pare it euen with thy knyfe, & then cleue the stocke with thy greate knife, & thy malet and set in a wedge & open the stocke according to ẏ thicknes of thy graf, then take thy smal sharpe knife and cut the graf on bothe sydes in the ioynt but passe not the myddes therof for no thyng. And let the inner syde that shal be set into the stocke bee a litle thynner then the vtter syde, and nere the nether point of the graf the thinner.

then proferre thy graffe into the stocke, and yet go not close cut the graffe or the stocke tyll they close cleane that thou cannot put the edge of thy knife on nother side betwene the stock & the graf, and set them so that the tops of the graffe bende a litle outward, & see that the woode of the graffe bee set mete with the wood of the stocke ỹ the sap of the stocke may runne streight & euen with the sap of the graffe, for the barke of the graffe is nu uer so thicke as the barke of the stocke. And therfore thou may not set the barkes mete in the vter side but on the inner side then pull awaye thy wedge & it wil stand muche faster. Then to take tough clay like marl, and lay it vpon the stocke head & with thy fynger lay it close to the graffe, & a litle vnder the head to kepe it moyste and that no winde come into the stocke at the cleauynge. Then take mosse and lay therupon for chyntinge of the clay, then take a baist of white wethy or elme, on halfe a yere, and bynd the mosse, the clay & the graffe togyther: but be wel ware that thou breake not thy graffe nother in the cleuing nor in the binding, and thou must set sum thyng by the graffe that crowes nor birdes do not light vpon thy graffe for and they do, they wil breake them.

To graffe betwene the barke & the tree.

There is another maner of grafting thē this and soner done and soner to grow, but it is more ieopardye for winde when it beginneth to grow. Thou must saue thy stock and pare the hed therof as thou didest before, but cleue it not, thē take thy graffe & cut it on the toynte to the mids & make the tenaūt therof halfe an ynch longe & a lytle more al on one side, & parte the barke away

a lytle

lyteil at the poynte on the other syde, then thou must haue made redy a ponche of hard wode with a stop and a tenaunt on the one syde lyke to the tenaunt of the grafte. Then put the tenaunte of the ponch betwene the barke and the wood of the stocke, & pull it out agayne, and put in the grafte and se that it toyne close or els mende it. And this can not fayle, for now the say commeth on euery side, but it will springe so fast that yf it stande in playne grounde, the winde is lykelye to blowe it beside the head, for it hathe no fastnesse in the woode. And this is the best remedye for blowing of, to cut or clippe away some of the nethermost leaues as they growe, and this is the beste waye to grafte and specially a great tree, then claye it and binde it as thou doest the other.

To norysh all maner of stone frute & nuttes.

AS for cheres, dampsons, bullas, plummes, and suche other may be sette on the stones, and also of the sciences growinge about the tree of the same for they wyll sondest beare. Fylbertes and walnuttes may be set on the nuttes in a gardeyne, and after remoued & set where he wil. But when they be remoued they wold be set vpon as good a grounde or better, or els they wyll not lyke.

A short informacion for a yonge gentylman that entendeth to thryue.

I Aduise him to gette a copy of this presente boke and to rede it from the beginnyng vnto the endyng wher by he may perceiue the chapters & contentes in the same, & by reason of ofte readyng he may way perfyte what shulde be done at all seasons. For I lerned two verses at grammer

scole, and those be these. Gutta cauat lapidē non vi sed sepe cadēdo, sic homo fit sapiens non vi sed sepe legendo. A drop of water perseth a stone, not alonly by his owne strength but by his often falling. Ryghte so a man shalbe made wyse not alonly by him selfe, but by hys oft reading, and so may this yonge gentilman, accordyng to the season of the yere rede to his seruauntes what chaptour he wil. And also for any other maner of profite conteined in the same, the which is necessary for a yonge husbande that hath not the experyence of husbandry, nor other thynges conteyned in thys presente booke to take a good remembraunce and credence thereunto, for there is an olde sayinge, but what auctorite I can not tell. Quod melior est practica rusticorum quam scientia philosophorum. It is better the practyue or knowledge of an husbande man well proued, then the science or cunnynge of a philosopher not proued, for there is nothyng touchyng husbandrye, and other profytes conteyned in thys present boke, but I haue had the experience therof & proued the same, & ouer & beside al this boke I wyll aduise him ryse betime in the mornynge accordynge to the verse before. Sanat sanctificat et ditat surgere mane. And to go aboute hys closes, pastures, feldes, & specially by the hedges and to haue in his purse a payre of tables, & whe he seeth any thyng ẏ wolde be amended to wryte it in his tables as, & he fynde any horses, mares beastes, shepe, swine, or geese in his pastures that be not his owne. And peraduēture though they be his owne he wold not haue thē to go there, or to finde a gappe or a sherd in his hedge, or any water stādyng in his pastures vpō his gras whi

by

by he maye take double hurte, both losse of hys gras and rottyng of hys shepe, and calues. And also of standyng water in hys corne feldes at ỹ landes endes or sydes, and how he wouldе haue hys landes plowed, dõged, sturred or sowẽ. And his corne weded or shorne or his catell shyfted out of his pasture into another, and to looke what ditchyng, quicksettyng, or plashyng, is necessary to be had, and ouersee his shepehearde, how he handleth and ordereth his shepe and hys seruauntes, how they plow and do their worke or if any gate be broke̅ down or want ani staues and goe not lightly to open and tyne, and that it be not traile & that the wides blow it not opẽ, with many mo necessary thynges ỹ are to be loked vpon. For a man alway wandryng or goyng about somwhat findeth or seith that is amisse & would be amended, & assone as he seth any such defautes, then let him take oute his tables and wryte the defautes, and when he commeth home to dyner, supper, or at night then let him cal his bayly or his head seruaunt & to shewe hym the defautes that they may be shortlye amended, & when it is amended thẽ put it out of his tables, thys vsed I to doe. x. or. xii. yeres & more, & thus let him vse daili & in short space he shal set much thynges in good ordre, but daylye it will haue mendyng. And if he cannot wryte let him nycke the defautes vpon a sticke and to shewe his bayly as I sayd before. Also take hede both early & late at al times what maner of people resorte & come to thy house, and the cause of their commyng, and specially yf they bring wyth them pitchars, cannes, tankardes, botels, bagges, wallets or bushelpokes. For if thy seruaũtes be not

true, they may doe the great hurt, and them selfe litel auauntage, wherfore they would be wel loked vpon. And he that hath .ii. true seruauntes a man seruaunt and another woman seruaunt he hath a great treasure, for a true seruaunt wil do iustly himselfe. And if he se his felowes doe amis she wil bid them do no more so, for and they do he wil shewe his mayster therof, if he doe not thys he is not a true seruaunt.

A lesson made in Englishe verses to teache a gētylmans seruaunt to say at euery tyme when he taketh his horse for his remembraunce, that he shall not forget his geare behynde hym.

VArse, dager, cloke nighte cappe, kercheife shoing horne, boget, and shoes, Spere, male, hode, halter, sadel cloth, spurres, than wyth thy horsecome, Bow, arowes, sweard, bückeler, hornleyshe, gloues, stryng, and thy brasen, Penne, paper, inke, perchemēt, red waxe, pomes, boke, thou remēbre. Penknife, combe, thible, nedle, threde, point, lest ỹ thy gyrth breake. Wodkyn, knife, lyngel, geue the horse meate, se he be shod wel, make enery, syng and thou can, take hede to thy geare that thou lose none.

A prologue for the wyues occupacion.

HOw thou husbande that hast done thy diligence and laboure that longeth to a husbande to get thy liuing, thy wyues, thy children, and thy seruauntes, yet is there other thynges to be doen that nedes must be done, or els thou shalt not thryue. For there is an olde common saying, that seldom doth ỹ husbande thriue without leue of his wyf. By thys saying it should seem that ther be other occupaciōs and labours that be most cōuenient for the wyfes to do, And how

be it

be it that I haue not the experience of al their occupacions and wozkes as I haue of husban dzy, yet a lytel wil I speake what they ought to do though I tel thē not how they should do and exersyse their labour and occupacions.

A lesson foz the wyfe.

BUt yet oz I begin to shewe the wyfe what wozkes she shal do, I wil firste teache her a lesson of Salomon as I did to her husbande a lesson of the Philosopher, and that is that she shoulde not be idell at no tyme. Foz Salomon sayeth. Ociosus non gaudebit cum electis, in celo sed lugebit ineternuz cum repzobis in inferno. That is to say that idel folkes shall not ioye wyth the chosen folke in heauen, but they shal sorow with the repzoued and fozsaken folkes in hel, & S. Jerome sayeth Semper boni operis aliquid facito vt te diabolus inueniat occupatū, quia sicut in aqua stante generantur vermes sic in homine ociosso generantur male cogitaciones That is to saye, alway be doyng of some good wozkes that the deuil may fynde the alway occupied, foz as in a standyng water are engendzed wozmes, right so in an idel body are engendzed idel thoughtes. Here male thou see ỳ of idelnes commeth damnaciō, & of good wozkes & labour commeth saluacion. Now thou art at thy libertie to chose whither waye thou wilte, wherein is great diuersite. And he is an vnhappye man oz woman that god hath giuen both wit & reason and putteth him in choise & he to chose the wozst part. Now thou wife I trust to shewe vnto the diuers occupacions, wozkes and labours that thou shalt not nede to be ydel no time of ỳ yere. What thinges the wife is bounde of right to do

firste

Firste and principally the wyfe is bound of right to loue her husband aboue father and mother and al other men, for our lord sayd in his gospel, Relinquet patrem et matrem et adherebit vxori sue. A man should leaue father and mother and drawe to his wife, and thesame wyse a wyfe to her husbande. And are made by the vertue of the sacrament of holy scripture, one flesche, one bloud, one body, and two soules: wherfore their hertes, their mides their worckes and occupacions shuld be all one neuer to seuer nor chaunge duryng their natural liues by any manys act or dede, as it is said in ỹ same gospell. Quod deus coniunxit homo non separet. That thyng that god hath ioyned together no mā may seuer nor depart. Wherfore it is cōuenient that they loue ech other, as effectually as they would doe their owne selfe.

What worckes a wyfe shoulde doe in generall.

First in the morning when thou art wakēd and purpose to rise, lift vp thy hād & bliss the & make a signe of the holy crosse. In nomine patris et filii & spiritus sancti. Amen. In the name of the father ỹ sonne, & the holy gost. And if thou saye a Pater noster, an Aue & a Crede, and remembre thy maker thou shalte spede much the better, & when thou art vp and readye, then firste swepe thy house: dresse vp thy dysshe-bord, & set al thynges in good order within thy house, milke ỹ kie, socle thy calues, file vp thy milke, take vp thy childzen & aray thē, & prouide for thy husbandes breakefaste, diner, souper, & for thy childzen & seruauntes, & take thy parte wyth them. And to ordeyne corne & malt to the myll, to bake and brue withal whē nede is. And

mete

mete it to the myl and fro the myl, & se that thou haue thy mesure agayne besides the tole or elles the myner dealeth not truly wyth the, or els thy corne is not drye as it should be, thou must make butter and chese when thou may, serue thy swine both mornyng and euenynge, and giue thy polen meate in the mornynge, and when tyme of yeare cometh thou must take hede how thy henne, duckes, and geese do ley, and to gather vp their egges and when they waxe broudy to set them there as no beastes, swyne, nor other vermyne hurt them, and thou must know that al hole foted foule wil syt a moneth and all clouen foted foule wyll syt but three weekes except a peyhen and suche other great foules as craynes, bustardes, and suche other. And when they haue brought forth theyr birdes to se that they be well kepte from the glepd, crowes, fully martes and other vermyn, and in the begynnyng of March, or a lytle before is time for a wife to make her garden and to get as manye good sedes and herbes as she can, and specyally such as be good for the pot and for to eate & as ofte as nede shall require it must be weded, for els the wede wyll ouer grow he herbes, and also in Marche is time to sowe flaxe and hempe for I haue heard olde huswyues say, that better is Marche hurdes then Aprill flaxe, the reason appereth, but howe it shoulde bee sowen, weded, pulled, repealed, watred, washen, dried, beten, braked, tawed, hecheled, spon, wounden, wrapped, & ouen. It nedeth not for me to shewe for they be wyse ynough, and therof may they make shetes, bordclothes, towels, shertes, smockes, and suche other necessaryes, and therfore lette thy dystaffe be alwaye redy for a pastyme, that thou be not

ydell

ydel. And vndoubted a woman can not get her liuinge honestly with spinning on the dystaffe, but it stoppeth a gap and must nedes be had. The bolles of flaxe when they be rypled of, must be rediled from the wedes and made dry with the sunne to get out the sedes. How be it one maner of linsede called lokensede will not open by the sunne, and therfore when they be drye they must be fore bruien and broken the wyues know how, & then wynowed and kept dry til peretime cum againe. Thy femell hempe muste be pulled fro the chucle hēpe for this beareth no sede & thou must doe by it as thou dideste by the flaxe. The chucle hempe doth beare sede & thou must be ware that birdes eate it not as it groweth, the hempe therof is not so good as the femel hēpe, but yet it will do good seruice. It may fortune sometime ỹ thou shalte haue so many thinges to do that thou shalte not wel know where is beste to begyn. Thē take hede which thing should be the greateste losse if it were not done & in what space it woulde be done, and then thinke what is the greateste los & ther begin But I put case that, that thing that is of ỹ greateste losse will be longe in doing, that thou might do thre or .iiii. other thinges in the meane whyle then loke well if all these thinges were set togyther whiche of them were greateste losse, & yf these thynges be of greater losse, and may be al done in as shorte space as the other, thē do thy many thinges fyrst. It is cōuenient for a husbande to haue shepe of his owne for many causes, and then may his wife haue part of the wooll to make her husbande and her selfe sum clothes. And at the least waye she may haue ỹ lockes of the shepe therwith

to make

to make clothes or blankets, & couerlets, or both. And if she haue no wol of her owne she maye take woll to spynne of cloth makers, and by that meanes she may haue a conuenient liuing, and many tymes to do other worckes. It is a wiues occupacion to winow al maner of cornes, to make maite wash and wring, to make hey, to shere corne, and in time of nede to helpe her husbande to fyll the mucke wayne or donge carte, dryue the plough. to lode hey corne & such other. Also to go or ride to the market to sell butter, chese, mylke, egges, chekens, kapons, hennes, pygges, gees, and al maner of corne. And also to bye al maner of necessary thinges belonging to a housholde, and to make a true rekening & accompt to her husband what she hath receyued and what she hathe payed. And yf the husband go to the market to bye or sell as they ofte do, he then to shew his wife in lyke maner. For if one of them should vse to disceiue the other, he disceyueth him selfe, and he is not lyke to thryue, & therfore they must be true ether to other. I could perauenture shew the husbande of diuers pointes that the wiues disceue their husbandes in, and in like maner how husbandes deceue their wiues. But yf I should do so, I shuld shew mo subtil pointes of disceite then other of them knew of before. And therfore me semeth best to holde my peace, leste I shuld do as the knight of the tower did the which had many faire doghters, And of fatherly loue that he oughte to them he made a boke vnto a good intent ỳ they mighte eschewe and flee from vices and folowe vertues In the which boke he sheweth that yf they were woed, moued, or styred by any man after such a ma-

maner as is there shewed ỹ they shuld withstande it, in the which booke he shewed so manye wayes how a man shuld attaine to his purpose to bryng a woman to vyce, the which waies were so natural and the wayes to come to theyr purpose was so subtylly contriued & craftely shewed that hard it wolde be for any woman to resist or deny their desyre. And by the sayd boke hath made both the man and the woman to know mo vyces subtylty and crafte then euer they shoulde haue knowen if the boke had not bene made, the which boke he named him selfe the knighte of the tower. And thus I leaue the wyues to vse theyr occupations at theyr owne discrestion. &c.

To kepe measure in spending.

NOwe thou husbande and huswyfe that haue done youre diligence and cure according to the fyrst article of the philosopher, that is to say. Adhibe curam. And also hath well remembred the sayinge of wyse Salomon. Quod ociosus non gaudebit cum electis in celo, sed lugebit in eternum cum reprobis in inferno. Then ye must remember obserue and kepe in mynde the seconde article of the sayinge of the sayd philosopher, that is to saye, Tene mensuram. That is to say in Englyshe, holde and kepe measure. And accordyng to that saying I lerned two verses at grammer scole and those be these: Qui plus expendit quam rerum copia tendit. Nō admiretur si paupertate grauetur. He that doth more expende then his goodes wyll extende meruaile it shal not be though he be greued with pouerty. And also accordinge to that saying speaketh s. Paule & sayeth. Juxta facultates faciendi sunt sūptus, ne longi temporis victū breuis hora con-

ra consumat. That is to say, after thy facultye or thy hauour make thine expenses least thou spēd in short space that thing that thou shouldest lyue by long. This text toucheth euery man from the highest degre to the lowest, wherfore it is necessary to euery man and woman to remembre & take good hede therunto for to obserue, kepe & folow the sante: but because this text of sayncte Paule is in latin, and husbandes comenly can but lytle latin, I feare leaste they can not vnderstand it. And though it wer declared ones or twise to thē that they wolde forget it. Wherfore I shall shewe to them a texte in Englysche and that they may well vnderstande, & that is. Eate within thy tedure.

To eate within thy tedure.

Thou husband and huswyfe that entendest to folow the saying of the philosopher, that is to say kepe mesure, thou must spare at the brinke and not at the botome, that is to say vnderstand in the begynning of thy yere selling of thy corneg or spendyng in thy house vnto the time that thou haue sowen agayne thy wynter corne and thy lent corne, and then se what remaineth to serue the house, and of the ouer plus thou maye sel and bie such other necessaryes as thou must nedes occupye. And if thou spende it in the begynnynge of the yere and shal wante it in the hynder ende, thē thou doest not eate within thy tedure, and at the last thou shalte bee punyshed as I shal proue by ensample. Take thy horse and goe tedure hym vpon thyne owne lees, kyt him as oft as thou wilt no man wil saye thou doest wronge, but make thy horse to longe a tedure, that when thou hast tyed him vpon thyne owne lees, hys teder is so

longe

longe that it recheth to the myds of anothet mans lees oz cozne. Now haste thou geuen him to much lybertie and that man that thy hozse hathe eaten his cozne oz grasse wilbe greued at the, and wyll cause the to be amerced to be in the court oz els to make him amẽdes oz both. And if thy hozse breake his teder & go at large in euery mãs cozne and grasse, then cõmeth the pynder & taketh hym and putteth him in the pynfold, and there shal he stand in pryson without any meate vnto the time that thou hast paied his raunsome to the pinder, & also make amendes to thy neighbours foz the distroying of theyz cozne. Right so as longe as thou eatest within thy tedder ỹ thou nedest not to beg noz bozow of no mã, so longe shalte thou encrese & grow in ryches, & euery man wyl be content with the. And if thou make thy teder so lõge that thine owne pozcyon wil not serue the, but ỹ thou shalt beg, bozow, oz bye of other, that wil not endure longe but thou shalt fal into pouerty, and yt thou breke thy teder & rũ ryot at large & know not other mans goods from thy owne, then shal the pinder that is to say, the sheryffe and the baily arreste the and put the into the pynfolde, that is to say, in pryson, there to abide til the truth be knowen, and it is meruayle and thou scape wyth thy life, and therfoze eate within thy tedder.

A shozt lesson foz the husbande.

ONe thing I wil aduise the to remembze, and specially in the wynter tyme when thou sytzest by the fyer, and haste souped, to consyder in thy mynde whyther the wozkes that thou thy wyfe and thy seruauntes shal do be moze aduauntage to the then the fyze and candel light, meate and

MVSEVM BRITANNICVM

and drynke that they shall spende, & yf it be more
vauntage then syt styll, and if it be not, then go to
thy bed and slepe and be vp betime and breke thy
fast before daye: thou maye be all the short wyn-
ters day aboute thy busynes. At gramer scole I
lerned a verse and that is this. Sanat, sanctificat
et ditat surgere mane. That is to saye, erly rising
maketh a man hole in body, holler in soule, & rich
in goodes. And this me semeth shoulde be suffy-
cient instruction for the husbād to kepe measure.

How do men of hye degre kepe measure.

TO me it is doutful, as me semeth they be ra-
ther to lyberall in expences then to scarce, &
specyallye in. iii. thynges. The fyrst is prodigali-
ty in outragius & costly aray far aboue measure,
the seconde thinge is costly charge of delisious
meates and drynkes, the thyrde is outragious
play and game far aboue measure, and now to the
fyrst poynte.

Prodigalitie in outragious and costly aray.

I Haue sene bokes of accompt of the yomā of
the wardropes of noble mē, & also inuitories
made after theyr decease of theyr aparell, and I
doubt nat but at this day it is. xx. tymes more
value thē it was to such a mā in degree [illegible]
C. yeres agone, & many tymes [illegible]
be halfe worne to a simple man the w[illegible]
[illegible]th him to were the same & an other symp[illegible] ma[illegible]
[illegible] lytell betett, seynge hym to were suche ra[illegible]
ment and thinking in his mind that he may wer[illegible]
[illegible]s good rayment as he, causeth him to bye such[illegible]
other to his great cost and charge & aboue mea[illegible]
ure, & an yl ensample to al other, & also to se[illegible]
[illegible]es seruaūtes so abused in their aray, their [illegible]
[illegible] so side that they be faine to tucke [illegible]

longe that it recheth to the myds of anothet mannes lees or corne. Now haste thou geuen him to much lybertie and that man that thy horse hathe eaten his corne or grasse wilbe greued at the, and wyll cause the to be amerced to be in the court or els to make him amēdes or both. And if thy hors breake his teder & go at large in euery mās corne and grasse, then cōmeth the pynder & taketh hym and putteth him in the pynfold, and there shal he sit and in prison without any meate vnto the time that thou hast paied his raunsome to the pinder, & also make amendes to thy neighbours for the distroying of theyr corne. Right so as longe as thou eatest within thy tedder ỹ thou nedest not to beg nor borow of no mā, so longe shalte thou encrese & grow in ryches, & euery man wyl be content with the. And if thou make thy teder so lōge that thine owne porcyon wil not serue the, but ỹ thou shalt beg, borow, or bye of other, that wil not endure longe but thou shalt fal into pouerty, and yf thou breke thy teder & rūryot at large & know not other mans goods from thy owne, then shal the pinder that is to say, the sheryffe and the bailly arreste the and put the into the pynfolde, that is to say, in prison, there to abide til the truth be knowen, and it is meruayle and thou scape wyth thy life, and therfore eate within thy tedder.

A short lesson for the husbande.

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[illegible]ther to his great cost and charge & aboue mea[illegible]
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[illegible]es seruaūtes so abused in their aray, their [illegible]
[illegible] so side that they be faine to tucke [illegible]

they ride, as women do theyr curtels when the
go to the market or other places, the which is a
vnconuenient sight. And furthermore they hau
such playtes vpon their brestes and ruffes vpo
theyr sleues aboue theyr elbowes that and they
mayster or theyr selfe had neuer so greate need
they cold not shote one shute to hurte theyr ene
myes tyll he haue caste of hys cote or cut of hy
sleues, thys is far aboue measure or comon weal
of the realme. Thys beganne fyrst with honour
worshyp and honesty, and it endeth in pride pre
sumption and pouertie, wherof speketh Sayn
Augustine. Quēcunque superbum esse videri
diaboli filium esse ne dubites. That is to say
whosoeuer thou see that is proude, dout the no
but he is the sonne of the diuyl. Therfore again
pride he byddeth the remembre. Quid fuisti, qui
es, et qualis post mortem eris. That is to saye
what thou wast, what thou art. & what thou shal
e after thy death, and. S. Bernard sayth. Hom
thil aliud est quā sperma fetidum, saccus ster
rum, et esca vermium. That is to say, a man i
thing but stynking fylth, a sacke of dong an
nes meat, the which sayinges wolde be remē
[illegible] me semeth this is suffycent at thi
[illegible] poynt of the three.
[illegible] delicious meate and drynke.
[illegible] tly charges of delicious meates an
[illegible] es that be now commenly vsed ou
[illegible] it hath been in tymes past and far aboue m
[illegible] For I haue seen bokes of accompt of hous
[illegible] and brumentes vpon the same, and I dou
[illegible] in delicious meates drinkes & spices the
[illegible] day foure tyme so much spente as wa
at the

at these dayes to a like man in degree, and yet at that time there was asmuch byefle, and mutton spent as is now. and as manye good housholdes kept and as many yomen wayters therein as bee now. This began wyth loue and charity, when a lord a gentylman or yoman desyreth or prayeth another to come to dyner or supper and bycause of hys commyng he wold haue a dysh or two mo then he wolde haue had yf he had byn away. Then of verye loue he remembryng howe louingly he was biden to diner and howe well he fared, he thynketh of very kindnes he must nedes bid hem to dyner agayne, and so ordeyneth as many maner of such dyshes & meates as the other man dyd & two or thre mo, & thus by litle & litle it cometh far abeue measure. And began of loue and charitie, & endeth in pride & glottony, wherof S. Jerome sayth. Qui post carnem ambulant in ventrē & libidinē proni sunt, quasi irrationabilia iumēta reputantur. That is to say they that walke and be redy to fulfil the lust of the flesshe & the belye, are taken as vnreasonable beastes, & S. Gregory saieth. Dominante vicio gule omnes virtutes per luxuriam & vanam gloriam obruuntur. That to say, where the vice of glottony hath domin[illegible] all vertues by luxury and vayne glory a[illegible] ber, the which sayinges wouldc in lykew[illegible] membred, and thys me semeth is sufficie[illegible] of seconde parte of the three.

Of outragious play and game.

IT is cōuenient for euery man of what degree that he be of to haue play and game accord to his degree, for Cathon saith. Interpone interdum gaudia curis. Amonge thy chaf bulynes thou must haue somtyme

but now a dayes it is far aboue mesure. For now a poore man in regarde wil play as greate game at almaner of games as gentlemen were wonte to do, or greater and gentylmenne as lordes, and lordes as prynces, and ofte tymes the great estates will cal gentilmen or yomen to play wyth thē at as great game as they do, & they call it a dysporte the which me semeth a very true name to it, for it displeaseth sum of them or they departe, & specyally God for myspendyng of hys goods and tyme. But and they played small game that the porest man that plaieth might bere it though he lost & bate not hys countenaunce, then myghte it be called a good game, a good play a good sporte & a pastime. But when one shal lose vpon a daye or vpon a night as much money as would fynde hym and all his house meate & drynke a moneth or a quarter of a yere or more, that may be well called a dysporte or displeasure, and oft tymes by the meanes thereof it causeth them to sell theyr landes disherite the heyres, & may fortune to fall [illegible] theft, robbery, or such other to the great hurt [illegible] them selfe and of theyr chyldren and to the dis[illegible]sure of God, and they so doing litel doo they [illegible] or regarde the saying of s. Paule. Juxta [illegible] faciendi sūt sūptus ne longi temporis [illegible]s hora consumat. This play began w[illegible] [illegible]ity, and oft tymes endeth with coue[illegible] [illegible]. and enuy. And thys me thynke shuld [illegible]ufficient instructyon for kepyng of measure. [illegible] prologe of the .iii. sayings of the philosopher. [illegible] Owe thou husbande and huswyfe that haue [illegible] done your dylygence and cure about your [illegible]dryne and huswyferye accordynge to the [illegible] of the philosopher. Adhibe curā. And

also

also hath well remembred & fulfylled the second saying of the sayde philosopher. Tene mensurā. Now I dout not. ye be ryche accordynge to the thyrde sayinge of the saide Phylosopher. Et eris dyues. Now I haue shewed the, the saying of the philosopher, wherby thou hast gottē much worldly possession, me semeth it were necessary to shew you how ye may get heuenlye possessions, accordynge to the sayinge of oure lorde in his gospell. Quid prodest homini si vniuersum mundum lucretur anime vero sue detrimentum paciatur. What profiteth it to a man though he wyn al the world to the hinderanse and losing of his soule. Howbeit it should seme vnconuenient for a temporal man to take vpon him to shewe or teach anye such spirituall matters. Howebeit there is a great dyuersitie betwene predication & doctrine.

A diuersitie betwene predication & doctrine.

AS saynt Jerome sayth there is a great difference or diuersyty betwene preachyng and doctrine. A preaching or a sermon is where a cōuocacion or a gatheryng of people on holy daies or other days is in churches or other places and tymes set and ordeyned for the same. And it b[illegible] longeth to them that be ordeyned thereunto [illegible] haue iurisdiction and auctoryty & to no[illegible] But euery man may lawfully enforme [illegible] his brother or any other, at euery tyme [illegible] pla[illegible] behouable yf it seme expedient to him, for ẏ is [illegible] almes dede to the which euery man is holde[illegible] bound to do accordyng to the saying of S. P[illegible] Unus quisque sicut accepit gratiam in [illegible] trū illam administrare debet. That is to [illegible] euery man hath taken or receued gr[illegible] to ministre & shew it forth to other [illegible]

sostome sayth, great meryte to him and a great reward he shal haue in tyme to come, the which wryteth or causeth to be wrytten holy doctryne for that intent that he may se in it how he maye liue holyly and that other may haue it, that they maye be edifyed or sanctified by thesame. For he sayeth surely know thou that how many soules be saued by thee so many rewardes thou shalt haue for other, for. S. Gregorye sayeth. Nullum sacrificium ita placet deo sicut zelus aiatum. There is no sacrifice that pleaseth god so much as the loue of soules, & also sayth. Ille apud deū maior est in amore qui ad dei amorem plurimos trahit. He is greatest in fauoure with god that draweth most men to the loue of god. Wherfore me semeth it is conuenient to enforme & shewe them howe they may get heuēly possessiō as wel as I haue shewed thē to get worldly possessiōs, then to my purpose and to ẏ poīt where I left. Now thou arte ryche

What is riches.

[illegible]T is to be vnderstand what is ryches, & as me [illegible] semeth ryches is that thinge, that is of good[illegible] & can not be taken away from the owner nei[illegible] [illegible]s temporall lyfe nor in the lyfe euerla[illegible] [illegible] these worldly possessiōs that I haue [illegible] ryches, for why they be but floures [illegible]. And that may be well consydred by [illegible]ich was the rychest manne of worldly [illegible]ons that was tyuing at those dayes. And [illegible]he was the porest man againe that could [illegible]al the while he toke it in pacience, and [illegible]nt as apereth by hys saying. Dominus [illegible]s abstulit, sicut domino placuit, ita [illegible]men domini benedictū. Our lorde [illegible] lord hath taken it awaye. And

as it

as it pleaseth our lord so be it blessed be ẏ name of our lord. The which Job may be ensample to euery true christen mā of his paciente and good liuing in tribulacion, as appereth by his storye who that liste to rede therein, and. S. Austyne sayth. Qui terrenis inhiat et eterna non cogitat vtrisque in futuro carebit. He that gathereth in worldly thynges and thynketh not vpon euerlastyng thynges, shal wāt both in tyme to come for. S. Ambrose sayth. Non sunt bona hominis qui secum ferre non potest, They are not the goodes of man the which he cannot beare with hym, & S. Barnarde sayth Si vestra sint tollite vobiscū. If they be yours take thē with you, then it is to be vnderstande what goodes a man shal take with him. And these be ẏ good dedes & workes ẏ thou dost here in this tēporall lyfe, wherof speaketh Chrisostō: Fac bene & operate iusticiaz vt spē habeas apud deuz & nō disperabis in terra. Do wel & worke right wisely ẏ thou may haue trust in god, and ẏ thou be not in dispayre in this world: according to ẏ saith the prophet Dauid. Junior fui etenim senui et non vidi iustum derelictum nec semen eius quere[illegible] panem. I haue been yonge and haue waxen[illegible] and I haue not seen a rightwyse man [illegible] nor hys children sekyng their breade.

What the property of a riche m[illegible]

IN myne opiniō the propertie of a rich[illegible] is to be a purchasour, & if he wil purc[illegible] I counsel him to purchase in heauen, for [illegible] stin saith. Regnū celoruz nulli clauditu[illegible] li qui se excluserit. The kingdom of he[illegible] no man closed, but to him that wil [illegible] self. Wherfore this text may gen[illegible]

prefixe thy minde to make there thy purchase, and Salomon sayth. Quod mali carius emunt infernum quam boni celum. Il mē bie hel derer then the good men bye heauen, and that me semeth may be well proued by a comen ensample As I had a. M. shepe to sel & diuers men come to me and bye euery man a. C. of the shepe al of on price to pay me at diuers dayes, I am agred and graunt them these daies: some of the men be good men and kepe their promyse and paye me at their dayes, and some of them doe not paye me, wherfore I sue them at the lawe & by course of the comon lawe I dooe recouer my dutye of them and haue their bodyes in prisō for execuci on til they haue made me paiment. Nowe these men that haue broken promise & paid not theyr duty they bye their shepe derer then the good mē bought theirs. For thei haue īprisōmēt of their bodyes and yet must they pay their duties ne-ertheles, or els lye & dye there in prisō, ẏ which epe be derer to thē, then to the good mē that ot their promise. Right so euery mā chepeth en & god hath set it on a price & graunted it ry man and geuen vnto thē dayes of pay= the pryce is all one. And ẏ is to kepe hys dementes during their liues, ẏ good is commaundementes & fulful their aue heauen for the same at their de= he ill men breke promise & kepe not his ndementes wherfore at their deceasethey prison & in paines abiding ẏ mercy of hel ther to abide his righteousnes, & so bye hel derer thē the good mē bye hea is better to forgo a litel plesure ayne in this world, thē to suffer

a muche

a much greater and a lenger payne in an other worlde. Nowe sith hel is derer then heauen, I aduise the specially to bye heauen wherein is euerlastyng ioye without ende.

What ioyes or pleasure are in heauen.

Sainct Augustine, saith Ibi erunt quecunque ab hominibus desiderantur, vita & salus, copia, gloria, honor, pax & oia bona. That is to say there shalbe euery thyng ỹ any mā desireth, there is life, health, plēty of ioy: honor peace & al maner of goodnes, what would a mā haue more. And sainct Paul saith. Oculus non vidit nec auris audiuit nec in cor hominis ascēdit que preparauit deus diligentibus se. That is to say the eye hath not sene, nor ỹ eares hath herd, nor the heart of a man hath thoughte of so goodly thynges, that god hath ordeined for them ỹ loue him. O what a noble act ỹ wer for an husbādor huswife to purchase such a rial place in heuen to ỹ which is no comparison. Then it is to be knowē what thyng pleseth god most, ỹ we might do it.

What thyng pleaseth god most.

By the text of. S. Paul aforesaid, loue pleseth god aboue al thing, and that may be wel proued by ỹ sayinges of our lorde [illegible] Where he saith. Da mich cor tuum [illegible] mihi. Geue me thy hert & that is sufficient me, for he that hath a mans hert, hath all goodes, what is this mans hert, it is not [illegible] is but very true loue. For there can be no true loue but it to meth merely & immediatly fro hert. & if thou loue god entirely with thy he then wilt thou do his cōmaūdementes. & would be vnderstande & knowē by dementes that a man may obserue

What be gods commaundementes.

There be in al.x.commaundementes the which were to long to declare, but they be al concluded and comprehended in two, that is to say Diriges dominum deum tuum super oia & proximum tuū sicut te ipsum. Loue thy lord god aboue al thing, & thy neighbour as thy self. These be light commaundementes and nature byndeth a man to fulfyl, obserue & kepe them, or els he is not a naturall man remembryng what god hath done for thee. First he hath made the to the similitude and likenes of hys own image and hath geuen to thee in thys worlde dyuers possessions specially he hath redemed thy soule vpon the crosse and suffred great payne & passion and bodely death for thy sake, what loue, what kindnes was thys in him to doe for thee, what could thou desyre more of hym to doe for thee. And he desireth nothyng of thee agayn but loue for loue. What can be desyre lesse.

How a man should loue god and please hym.

Verely a mā may loue god and please him very many wayes, but first & principally yf loue god & please him, he must do as m[illegible] symbolo Athanasi. Quicūque vult sal[illegible] oia opus est, vt teneat catholicā [illegible] whosoeuer wil be saued aboue al thing he [illegible] be stedfast in ꝑ faith of holy churche according to ꝑ. S. Paul saith. Sine fide [illegible]ibile est placere deo. Without faith it is [illegible]ble to please god, & Seneca sayth. Nihil [illegible] fidē perdidit. There abideth no good- [illegible] hath lost his faith, & so thou mai wel [illegible]u canust loue nor please god with [illegible] And furthermore thou maynot

presume

presume to study nor argue thy faythe by reason, for saynt Gregory sayth. Fides non habet meritū vbi humana ratio prebet experimentū. Faith hath no meryte, where as manes reason prouyth the same, this fayth is as a pryncipal signe that thou louest god. Also thy good deedes and thy workes is a good signe that thou louest God, for S. Jerome sayth. Unusquisque cuius opera facit, eius filius appellatur. Whose workes euery mā doth his sonne & seruaūt he is called, and S. Barnard sayeth. Efficatior est vox operis quam vox sermonis. The deedes and workes of a man is more euident proue, then his wordes. The fulfyllyng of the. vii. workes of mercy is another specyal sygne that thou louest god, and many more there be the which were to longe to reherce them all. &c

How a man should loue hys neighboure.

Thou must loue thy neyghboure as thy selfe. wherin thou shalte please god specyallye, for and thou loue thy neighbour as thy self, it folowyth by reason that thou shalt do nothyng to hym, but such as thou woldest should be done vnto the. And that is to presume that thou wouldest nat haue any hurt of thy body nor of thy goodes done vnto the, and likewise thou shuldest do vnto And also if thou woldest haue any ge vnto thee eyther in thy bodye or in t goodes, likewyse shouldest thou do vnt boure if it lye in thy powre, accordyng ing of saynt Gregory. Nec deus sin nec proximus vere diligitur sine deo. not loue god wythout thou loue thy nor thou can not loue thy neyghbou thou loue god. Wherefore thou m god principally and thy neyghbo

Of prayer that pleaseth god very muche.

PRayer is honour and laude to god & a speci-
all thynge that pleaseth him muche, and is
a great signe that thou louest god: and that thou
arte perfyte and stedfaste in the faythe of holye
churche, and that it is so it may be well consyde-
red by our fore fathers that hathe for the loue &
honoure of god made churches, and daylye or-
dayne and make Chauntryes, and Hospitalles,
and in them haue ordeyned & put persons, vycars
poore men and women, and priestes to synge and
pray for them and al christen soules. And though
a manne haue ordeyned and made suche houses,
yet it is not ynough for hym but he must daylye
and at some conuenyent tymes exercise and vse
prayer himselfe, as he is bound to do. for sainte
Ambrose sayeth. Relicto hoc ad quod teneris in
gratum est spiritui sancto quicquid aliud opera-
[illegible]s. If thou leaue that thynge vndone that thou
[illegible]t bound to do, it is not acceptable to god what
[illegible] euer thou doest elles. then it is necessarye that
[illegible]ou pray, and a poore manne doyng hys labour
[illegible]ly on the day and thynketh wel, then he pray
[illegible] but on the holy day he is bounde to come
[illegible]he and here the diuine seruyce.
[illegible]t thyng letteth prayer.
[illegible] two impedimentes that letteth &
[illegible]praier that it may not be heard. And
[illegible]pediment speketh Esay ye prophet
[illegible] vestre plene sunt sanguine in pec-
[illegible] exaudiet vos dominus. Bycause
[illegible]e ful of bloud, that is to say ful of
[illegible]ur lord doth not graciously here
[illegible]rbiorum. iii. Lōge est dominus
ab im

ab impiis et orationes iustorum exaudiet. Our e lord is farre fro wycked men. and the prayers of ryghtwyse men he graciously hereth. and s. Bernarde sayth. Qui a preceptis dei auertitur, quod in oratione postulat non meretur. He that dothe nat gods commaundementes he deserueth nat to haue his prayer. The second impediment saith Anastasius. Si non dimittas iniuriam que tibi facta est, non orationem pro te facis sed maledictionem super te inducis, If thou forgiue nat the wronge done vnto the thou dost not pray for thy selfe, but thou inducest goddest curse to fal vpon the and Isodorus sayth. Sicut nullū in vulnere proficit medicamentum si adhuc dolor in mēte ita nihil proficiet oratio illius cuius adhuc dolor in mente vel odium manet in pectore. Like as a playster or medicine cannot hele a wound yf there be any yron sticking in the same, ryghte so the prayer of a man profyteth him not as longe as there is sorow in hys mynde or hate abydyng in his brest, for S. Austyne saieth. Si desit caritas frustra habentur cetera: If charitye want all other thinges be voide. Wherefore thou se that thou stande in the state of grace, infecte wyth deadly synne, and then pr wyll be heard.

How a man shou

IT is to be vnderstand t maner of prayinges. Que dā priuata That is to say, sum and sum priuatly, prayer openly done in the church by ye ministrato before the people. For it is done fo ty, & therfore the people in that o them selfe to the saide ministrat

be present to pray vnto god after all one maner. Oratio priuata. The prayer priuatly ought to be done in secrete places for .ii. causes. For prayer eleuateth and lyfteth vp a mannes mynde to god, & the mynde of man is sander & better lift vp when he is in a priuy place & seperate from the multytude of people. Another cause is to auoyde vaine glory that might lightlye ensue or ryse therupon when it is done openly, & therof speketh oure sauiour where he saieth. Cũ oratis non eritis sicut ipocriti qui amãt in sinagogis & in ãgulis plate arũ stãtes orare. That is to say, when ye praye be not as hipocrits the which loue to stãd in their sinagoges & corners of the hie waies to pray And sum folkes pray with the lyppes or mouth & not with the heart, of whome speaketh our lord by his prophet. Si labiis me honorant cor autem eorum lõge est a me. They honour me with theyr mouth [illegible]nd theyr heart is farre from me, & S. Gregory [illegible]th. Quid prodest strepitus labiorum vbi mu[illegible]t cor. what profiteth the labour of thy mouth, [illegible] thy heart is dome? & Isidore sayeth. Longe [illegible] deo est animus qui in oratione cogita[illegible]uli fuerit occupatus. His soule is far [illegible] his prayer his minde is occuppyed [illegible]orld. There be other that pray [illegible] heart, of whome speaketh [illegible]ores, adorabunt patrem, [illegible] true praiers wil worshyp [illegible] spirite & with truth. Isodo[illegible]peraciter oramus quãdo aliud [illegible]hẽ we pray truly whẽ we thinke [illegible]ichar. de Hãpole. Ille deuote o[illegible]or vacabũdũ in terrenis occupa[illegible]tum ad deum in celestibus. He

prayeth de-

eth deuoutly that hath not his herte waueryngе in worldly occupacions, but alway subliuat & lift vp to god in heauen. There be other that praye with the hearte. Mathewe. vi. Tu autem cum oraueris intra cubiculum tuum ii. in loco secreto et clauso hostio, ora patrem tuũ, when thou shalt pray entre into thy chamber or oratorie & bar the dore and pray to thy father of heauen. Isodorus Ardens oratio est non labiorum sed cordium, pocius enim orandũ est corde quã ore. The hotter prayer is with the heart then with the lyppes, rather pray with thy hearte then with thy mouthe Regum primo. Anna loquebatur in corde. Anna speaketh with the heart.

A mean to put away ydel thoughts in praying.

AND to auoide wauering mindes, in worldlye occupacions whẽ thou shalt pray, I shal shew vnto you the best experience ẏ euer I could fin[illegible] for the same, ẏ which haue be much troubled [illegible] with. And that is this, he ẏ can rede & vnd[illegible] latin, let him take his boke in his hãd, & l[illegible] fast vpon the same thing ẏ he redeth & s[illegible] is no trouble to him, & remẽber the en[illegible] same. Wherin he shal fynde great s[illegible] cause his minde to [illegible] the sam[illegible] worldly thoghtes. And he t[illegible] derstãd his Pater no. Aue, [illegible] membre the passion of Chr[illegible] fred for him & al mãkinde, fo[illegible] soules. And also the miracles [illegible] hath done, & first what wõders [illegible] of his natiuitie & birthe. And [illegible] ter into wine and made the bl[illegible] to speake, the deafe to here, th[illegible] lycke to be whole. And ho[illegible] sand with two fyshes and [illegible]

of was left. xii. coffens or skyppes of fragmentes And how he raysed Lazarus from deathe to lyfe with many mo miracles that be innumerable to be rehersed. And also to remēbre the special pointes of his passion howe he was solde & betrayed of Judas, and taken by the Jewes and brought before Pilate, then to king Herod, then to bishop Cayphas and then to Pylate agayne that iudged him to death, and how he was bound to a pyller & skourged him & bobbed him, mocked him, spit on his face crowned him with thorne, & caused him to bere the crosse to the mount of Caluary wher vpon he was nailed both hands & fete, & woūded to the hearte wyth a sharpe spere and so suffered death. And how he fet out soules of oure forefathers forth of hell. Howe he rose from deathe to lyfe, and howe oft he appered to his disciples & other mo. And what myracles he wroughte afterward, and specially what power he gaue to hys [illegible]s that were no clerkes to teach & preach [illegible] fayth and worke many myracles & specially [illegible] they preach afore men of diuers, nacions & [illegible]es & euery man vnderstand them in their [illegible]gage the which is a syne that god wolde [illegible] mā saued and to know his lawes the [illegible]cle able to conuerte all the in[illegible] [illegible]nd lowlers in the worlde.

[illegible] auoyde temptacyon.

[illegible]ene that the holier that a man [illegible]e is tempted, & he that so is may [illegible]eof: for god of his goodnes and [illegible] geuen to the dyuell auctority nor [illegible]t any man farther & aboue that [illegible] tempted may withstand. for S.

Gregory

Gregory sayth. Non est timendus hostis, qui non potest vincere nisi volentez. An enemye is not to be dred, the whiche maye not ouercome, but if a manne be willinge. And it is to presume, that he that is so tempted standeth in the state of grace, for sayncte Ambrose sayth, Illos diabolus vexare necligit quos iure hereditario se possidere sēcit. The deuil dispiseth to vexe or trouble those the which he feleth him selfe to haue in possessiō by right in heritaunce. And if thou be so tēpted, vexed or troubled, I shal shew vnto ye two verses that and thou do thereafter, thou shalt bee eased of thy temptacion, and haue greate thanke and laude of god & reward therefore: these be the verses. Hostis non ledit nisi cuz temptatus obedit. Est leo sicedit, si stat quasi musca resedit. That is to say, the gostly enemy hurteth not but when he that is tēte[illegible] obeyeth to his tēt[illegible]n. The[illegible] this gostly enemy plaieth the lyo[illegible], [illegible] that he is tempted sytteth styl and obey vnto hym [illegible] he that is tempted stande styffly against hi[illegible] gostly enemy f[illegible]yeth away [illegible] a flye, this [illegible]meth may be wel proued by a [illegible]amtlyer en[illegible] As a lorde had a castell, & delyuered it [illegible] tayne to kepe, yf there come enemie[illegible] and call to the captayne and byd hi[illegible] this castell. The captayne comme[illegible] thē the gates & deliuereth the key[illegible] castel sone wonne, & this captayne [illegible] tour to ye lord. But let ye capta[illegible] and shut the gates & stand stiffly [illegible] and to commaund them to auoy[illegible] they wyll not tary to make any [illegible] euery man is captayn of hys o[illegible] thy gostly enemy come and te[illegible]

Fitz-Herbert's Bull[illegible]

that art captayne of thyne owne soule wylt open the gates and deliuer him the keyes and let him in, thy soule is sone taken prisoner, and thou a false traitour to thy soule, and worthy to be punished in prison for euer. And if thou arme thy selfe and stande stiffly agaynst hym, and wyl not consente to hym. He wyll auoyde and flye away, and thou shalt haue a great rewarde for withstãdyng of the sayd temptacion.

Almes dedes pleaseth god much.

ALmesse dedes pleaseth god very much and it is a great signe ỹ thou louest bothe god & thy neighbour. And he of whom almes is asked ought to consydre .iii. thynges that is to say, who asketh almes, what he asketh, and wherunto he asketh. How to the first, who asketh almes. We [illegible] petit. God asketh, for sainct Jerome sayeth. [illegible] deo diligit pauperes qd quicquid [illegible] amorẽ suum reputat sibi factum to say, Because that god loueth poore mẽ [illegible] what soeuer thyng is geuen vnto them [illegible] of him [illegible] taketh it as if it were done [illegible] as it is [illegible] in his gospel. Qd vni ex [illegible] fratrib⁹ meis minimis fecistis mihi fecistis. That thig [illegible] do to the least of those ỹ be mine [illegible] the to ỹ second, what asketh god [illegible] d sum. He asketh noth thyng ỹ [illegible] thig that is his own, as saith [illegible] Tua sũt domine oia et que de [illegible] is tibi dedimus. Good lorde [illegible] & those thinges ỹ we haue [illegible] haue we geuen the, then to [illegible] to doth god aske. He asketh [illegible] t alonly to borow. Nõ tamẽ [illegible] centuplas. Not al only to

haue

haue thryfe so much, but forsoth to haue an hundreth times somuch as saynt Austen saith. Miser homo quid veneraris homini, venerare deo et centuplum accipies et vitã eternã possidebis. Thou wretched man, why doest thou worshyp or dreade man, worshyp thou god and drede him, and thou shalt receyue an hundred times so muche, & haue in possession of euerlasting lyfe, the which manyfolde passeth al other rewardes. Proverbio. xiiii. Veneratur dominus qui miseretur pauperibus. He worshyppeth our lord that hath mercy & pety of poore folkes, and the glose therof sayth. Centuplum accepturus. And thou shalt receyue an hũdreth tymes so much, & it is to be vnderstand that there be three maner of almesse dedes, that is to saye Egenti largire quicquid poteris, dimittere eis a quibus lesus fueris. Errantem corrigere, & in viam reducere. That is to saye, t[illegible]e to the nedy what thou well maye, and to that haue trespassed to thee, and co doo amysse & to bryng them into th

The fyrst maner of alms

Egenti largire quicq[illegible] nedy what thou wel[illegible] may[illegible] eth in his gospel. Date elemo[illegible] munda sunt vobis, et alibi: date et da Gyue almesse and all worldlye rych gyue and it shalbe gyuen to you. a holy thyng, it encreaseth a ma keth lesse a mannes sinnes, it l lyfe, maketh a man of good min yll times & closeth al thinges, it d frõ deth, it toyneth a mã with aut teth hym from the deuyll, & is ly

to be foughten agaynst and saynt James sayeth Sicut aqua extinguit ignem, ita elemosina extinguit pecatum. As water slekith fyre, so dothe almes dede slake synne. Salomon sayeth. Qui dat pauperi non indigebit. He that giueth to a poore man shall neuer haue neoe, and also he saith. Qui obdurat aurem suam ad clamorem pauperis, et ipse clamabit et nō exaudietur. He that stoppeth hys eare at the clamoure or crye of a poore man (he shal crye) and he shal not be graciously heard. There may no man excuse him from giuyng of almes, though he be poore, and let him do as the poore widow did, that offred a ferthing, wherfore she had more thanke and rewarde of god then ẏ ryche man that offered golde, and if thou maye not gyue a ferthyng giue lesse, or giue fayre wor-
des or gu[illegible] formacion, ensample and token, &
[illegible] the bothe for thy dede and for
[illegible] that thou doest do it with good
[illegible] sayeth. Hilarem datorem di-
[illegible] ueth a glad gyuer, & that it bee
[illegible] for Salomon saieth. De
[illegible] ministra pauperibus. Of
[illegible] ister & giue to ẏ poore folke
[illegible] sayth. Qui iniuste tollit, iuste nū-
[illegible] He that taketh wrongfullye, cānot
[illegible] is written. Eccle. xxxv. Qui de
[illegible] aut de furto immolatē quasi
[illegible] nat filiū. He ẏ offereth of the
[illegible] by extorcion, vsury, or theft.
[illegible] n slewe the son in the presence
[illegible] may right well knowe the fa-
[illegible] el content. No more wold god
[illegible] gifte of such begotten goods,
[illegible] ond maner of almesse.

Dimi

Dimittere eis a quibus iesus fueris. To forgiue them that haue trespassed to thee, wherein thou shalte please god much, For it is in the gospell of S. Marke. xi. Si non dimiseritis alius nec pater vester celestis dimittet vobis peccata vestra. If ye forgiue not, your father of heauē wil not forgiue you your sinnes, also yf thou doo not forgyue other, thou shalte be founde a lyer, as ofte as thou saiest thy pater noster, where thou sayest. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris: & forgyue to vs our dettes as we forgiue to our detters. By these dets may be vnderstand the thynge that we ought to doe to god, & doo not them. And also the trespasses and the syn that we haue offended to god, in that we aske mercy of, & if thou wilt not forgiue thou may[illegible] aske mercy of ryght, Eadem mensura qua [illegible] mensi[illegible]etur vobis. The same [illegible] other men by, shalbe [illegible] meate vnt[illegible] autem rancorem et malitiā [illegible] est, dimittere vero actionem consulit. To forgyue all ra[illegible] a man oweth to the in hys [illegible] of necessitie to forgyue, by[illegible] trespas or to leaue thyne [illegible] mēdes. Therfore it is bu[illegible] so doo, and no sinne thoug[illegible] with charitie. But and a m[illegible] a trespas, and that thou ar[illegible] done that thou may haue [illegible] action against him [illegible] wyll, thou wylte sue him [illegible] pas, now thou synnest [illegible] est it pather of malyce t[illegible]

hast thou loste thy charitie: prouerbio. xxxii. Qui pronus est ad misericordiā benedicetur. He that is redy to forgiue shalbe blessed.

The thyrde maner of almes.

ERrantem corrigere et in viam veritatis reducere. To correcte a mysse doer & to bring him into the way of right. It is to be vnderstande that there bee three maner of corrections. The fyrst correction is of an enemy, the second is of a frende, and the thirde correction is of a Iustice. To the fyrst sayth Chrisostome. Corripe nō vt hostis expetens vindictam, sed vt medicus instituens medicinam. Correcte not as an enemye doinge vengeaunce, but as a phisicion or surgion, ministring or geuing a medicine. To the [illegible] Salomō. Plus proficit amica cor- [illegible] rectio turbulenta, A frendly cor- [illegible] more then a troublous correc- [illegible] ke curtesly to a mā that hath [illegible] wordes of compassion, [illegible] by them, then with hie [illegible] ente, and Isodorus sai- [illegible] da castigatus non corri- [illegible] vt arguetur. He that wil [illegible] re woldes, it is necessa- [illegible] yer and streitlyer repro- [illegible] thyrd, saieth saynt Iero- [illegible] bi non persone sed opera [illegible] n equal iugement where [illegible] rdo, but the workes are [illegible] s wotten. Reddet vnicui [illegible] yelde to euery man [illegible] sten saieth. Sicut me- [illegible] amor, ita plures sunt [illegible] se be better ẏ be cha- [illegible] stysed